

THE CHINESE RECORDER

VOL. LI.

SEPTEMBER, 1920.

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NOTES ON CONTRIBUTORS

JOHN STUART BURGESS, M.A., has been Secretary of the Peking Young Men's Christian Association for eleven years. He is particularly interested in student work and has been prominent in social service programs in Peking.

Dr. WILLIAM G. LENNOX came to China in 1916 as a medical missionary under the Methodist Episcopal Board. For the last three years he has been loaned to the Union Medical College, Peking.

Rev. A. G. ADAMS, B.A., B.D., came to China nearly six years ago in connection with the American Baptist Foreign Mission Society. He has been living in Suifu, Szechwan, engaged in evangelistic and educational work.

Rev. PETER CHRISTIAN BRÜNN WAIDTLOW is a member of the Danish-Lutheran Mission. He has been in China twenty-five years engaged in evangelistic work.

Mr. PAO SHIH JIH is a member of the Episcopalian Church. He studied in Japan and now practises law. He is one of the original organizers of the Christian National Salvation Society.

Rev. F. W. S. O'NEILL, M.A., has been in China for twenty-three years with the Irish Presbyterian Mission in Manchuria. His work has been evangelistic and he is at present evangelistic superintendent of the district.

Professor T. C. CHAO, M.A., B.D., is a member of the Faculty of Soochow University, Soochow, which is connected with the Methodist Episcopal Mission, South. His principal work has been educational.

Dr. R. E. BROWN is connected with the Methodist Episcopal Mission. He started work in Chungking in 1918. He is now connected with the Methodist Hospital in Wuhu.

Rev. H. DAVIES, M.A., is a member of the New Zealand Presbyterian Mission. He has been in China eleven years engaged mainly in country evangelistic work. He is Chairman of the Board of Education for the province and also Chairman of the Provincial Evangelistic Association.

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Editorial Board.

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Editorial

Christian Toleration. TOLERATION has ever been considered a Christian virtue. It is essential to the working together of any group of people. For this reason it must be practised in large measure by Christians in China. We are all aware that there are divergent views on eschatology, theology, and methods of Christian work. Heretofore we have kept questions of faith and order out of interdenominational organizations and have thus been able to move together to a large extent, in spite of these divergent views. There are too many co-operative organizations, such as the Christian Endeavour, Sunday School Union, and the China Continuation Committee, whose membership represents divergent views for us lightly to give up the practice of toleration. Intolerance never convinced the other side. Christian love and life are shown not alone in verbal expression, but in the likeness of the character to Christ. We have heard a number of guesses as to the proportionate numerical strength of different phases of thought in China; though we have a wide correspondence we have no definite idea as to what it is. We do know, however, that just as divergent views exist at home, so they exist in China, and that neither can force the other out.

Intolerance even in its mildest form will not enhance the cause of Christianity in China. It will not help us make Christ

adequate for China's needs. We have heard much of late of the inability of the Chinese to co-operate for their country's good. We have wearied over the sad spectacle of the break between the North and the South. For intolerance to move throughout Christianity in China would mean a spectacle somewhat similar, for we, who stand before the Chinese and claim to have in Christ a great unifying power, and in love a great force, would be unable to prove our claim. To this nation distracted and fearful of being exploited we must prove brotherhood. For this a continuance of Christian toleration is essential. With China crying for help to bind her people together, Christianity cannot afford even the risk of a cleavage. We are persuaded too that in view of the common loyalty to Christ, it is unnecessary. After all Christianity is fundamentally the religion not of a creed but of a person—Christ.

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**Is the Recorder
Biased?**

WE have heard indirectly that some of our friends think that the policy of the RECORDER is biased in favour of a certain type of thought or group in the missionary body. As a matter of fact, our policy has been just the reverse, though we may not have succeeded as well as we hoped. Looking over the names of our contributors for the last few years, we are not able to tell whether one phase of thought dominates them or not; we do not know them all in that respect well enough. It is a fact that during the last five years we have only once refused an article on account of theology, and that was written by a so-called "progressive." This we did because we do not deem it wise that the RECORDER should be a medium of controversy. We are not a theological magazine. It is also true that we have tried to secure treatment of certain subjects from a so-called "conservative" viewpoint—we do not like that word any more than anybody else—but have not succeeded. We never edit articles from a theological viewpoint, though we have once or twice edited the page on "Intercession" because it is not the place for controversy of any kind. The aim of the RECORDER is to promote co-operation. This theological controversy is especially liable to prevent; for that reason we have tried to keep out of it. The function of the RECORDER is to furnish information about the Christian movement in China. To do this we must present different phases of thought as we find them. If one phase of thought is more prominent in the

RECORDER than it used to be, this is due to the fact that it exists in China. We take no responsibility for any views in articles published, but do believe in free speech when conducted in a proper spirit. Our subscribers, who have been increasing steadily, represent all types of missionaries, methods of work, and phases of Christian thought. It is also a fact that we very rarely have to decline any article; they do not come in fast enough. It must also be pointed out that there are movements in thought appearing among the Chinese with regard to Christianity which are different from what they were a couple of decades ago. These Christian missionaries cannot ignore, and must try to meet. Our purpose is as far as we can to make conditions affecting Christian work in China known from all angles without ruling out any phase of thought, or permitting any one group to control us. Whatever our position may be, we must study what is going on in China to meet it intelligently. Such a policy seems to be the only possible one under the circumstances.

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Denominational Isolation.

WHILE some denominations are trying, in spite of many jolts it is true, to get closer together, others are strenuously attempting more complete isolation. But can denominational isolation ever prove that faith in Christ is the power for brotherhood? The expressions of our faith may differ, but the object is one. The proof that the essential result of Christian life is loving helpfulness cannot be worked out separately. Neither can we prove oneness with Christ and God by loudly proclaiming that we are *the one*! If God is love, then the spirit of love ought to be more powerful than denominational conviction, though this has its place. How can aloofness from our brethren draw men into fellowship with Him who fellowships with all of them? Is one's mission to the world enhanced or made more certain by announcing it through a denominational trumpet alone? To prove the unity of our faith in Christ and the sincerity of our motive to help men, rather than to consolidate our own position, we must do more together. Is it true that a more sustained and concentrated effort on the part of the people can always be secured on the basis of self-preservation—war—than on the basis of Christian love for others—altruistic service? There may sometimes be found ethical reasons to

justify war on the part of Christians, but can any reasons be found to justify the failure of Christian love to unite Christians in service for man? Faith in Christ has secured more individual altruism than any other motive. But can this faith also secure more social altruism? Not unless the bigness of divine love creates in us a spirit greater than personal or denominational interests. THE GOSPEL OF LOVE FOR OTHERS cannot be proved unless it is also big enough to help us work with others to carry it out. To claim a love that can enable us to unite with a lost world, and yet stand for denominational isolation, seems to make it easier to love the sinners who are expected to be antagonistic than the saints who should be sympathetic. But the world of sinners will stub its toe against the fact that the love shown toward the world of sinners does not work between the saints who claim to show it. Does not denominational isolation imply denominational self-love? Can self-love work better in the case of denominations than in the case of individuals?

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Missionaries and Merchants.

It is generally assumed that the missionary and the merchant carry on a sort of bloodless conflict. It is unfortunately true that they have not always worked together as they might. But their relationships have improved of late years. They are both developing a sense of humor though one is out to give and the other to get. The sympathy of the merchant for the Chinese has grown and the methods of the missionary broadened. The merchant is recognizing how the missionaries indirectly stimulate trade; in some cases their methods are seen to be suggestive for business purposes. An American Consul recently recommended that merchants should copy the missionary practice of street preaching to advertise their wares. Of course the Chinese everywhere tend to imitate the missionary in the use of Western goods, thus he acts as a sort of advertising medium. So we find a better appreciation of the relation of the missionary to trade, and also a better appreciation on the part of the missionary of the possibility of the merchant with regard to indirect missionary work. *Finance and Commerce* for April 14th, 1920, announces the organization of a commercial museum in Szechwan, the direct outcome of co-operation between the merchant and missionary. The museum is a result of the International Friends' Institute in Chungking, which organization will have charge of it. We note too that in Shanghai, the Saturday Club has now been merged into the Pan-Pacific Association, whose purpose is to bring about better understanding between the people of China and those of the countries bordering the Pacific. Here again we have missionaries and

merchants working together for the common good. Merchants and missionaries are in a sense the leaven of a new world and a new day, and co-operation of this kind will not only help the merchant but will promote that friendly feeling which is as much an essential of successful trade as of effective missionary work.

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Christian Conferences in China.

THE Christian conferences heretofore held in China have each developed some particular contribution to Christian work therein. The Rev. E. C. Lobenstine, secretary of the China Continuation Committee, tried to summarize these in an address made this summer. At the Conference of 1877, which represented the coast and Yangtze Valley provinces, 126 missionaries were present: the extension of Christianity into the interior of China was its outstanding service. The Conference of 1890 was felt by missionaries of that date to mark the beginning of a new era in the work of Protestant missions in China. Its chief service was along the line of Bible translation and revision. The Centenary Conference of 1907 brought about the first step for interdenominational union, and gave a great impulse to the establishing of higher educational institutions. The Conference of 1913 came as a result of the Edinburgh Conference in 1910. This Conference greatly promoted Christian co-operation between Chinese and missionaries, as for the first time in a national Christian gathering Chinese were given a place. It also made Christian co-operation more feasible by the appointment of a permanent committee to carry out its aims. Since that time in addition to the China Continuation Committee, we have seen the development of the China Christian Educational Association, the China Medical Missionary Association, and the starting of the Forward Evangelistic Movement, the Yunnan Home Missionary Society, the China for Christ Movement, China Christian Literature Council, Work for Moslems, and the Phonetic Script Campaign. All these are attempts to promote Christian co-operation along national lines.

Now another national Christian Conference is called for 1921, which may be expected to gather up these threads of co-operation and weave them into something yet more permanent and more efficient. The next decade presents a tremendous opportunity for influencing the life of individual Chinese and the life of the Chinese nation never before offered.

The question now is: What shall be the contribution of this National Christian Conference to Christian work in China? In what special way will it serve and promote the Kingdom of God in China? We need to look ahead, aiming to move China towards Christ and for Christ. Here is a subject for much thought and much prayer.

A Litany for China

Oh God of the Nations !

We pray Thee to spare China from the misery which now envelopes her ;
From the enemies within and without her borders who are assailing her ;
From herself and the age-long bondage she has imposed upon herself ;
From the superstition and ignorance of the uneducated masses, and from those
who would keep them always ignorant ;
From the factions who, in selfish greed and lust of power and wealth, would
exploit her, be they of her own blood, or aliens ;
From the spiritual blindness which possesses individuals and governments
who are dealing with her, whether Chinese or foreigners ;
From the stagnation of the old and the ferment of the new, which deadens or
intoxicates ;
From the vices inherent in or thrust upon her, which corrupt and rot her body
politic ;

SPARE HER, GOOD LORD !

We beseech Thee to hear us, oh God, as we pray to thee for the great land of
China and the great race dwelling therein ;
That they may be saved from their task-masters and rulers, who are not think-
ing of human rights, and needs and sufferings, but of themselves only ;
That the women and children may receive their due of protection, enlighten-
ment and instruction ; the men learn mercy, gentleness, and goodness ;
That true religion may reach their hearts and minds ; the religion which pro-
tects the weak, and the sick, and the poor ; that comforts the dying, and
consoles those who suffer whether of the mind, the soul, or the body ;

WE BESEECH THEE TO HEAR US, OH GOD !

That cleanliness of life and conditions, of thoughts and acts may be borne in
on their consciences, so that personal life, health and character shall be
clean and pure ;
That the blessings of science and Christian civilization shall come to dwell
with the Chinese people, so that the houses, the towns, the whole land
shall be better, safer and happier ;
That the whole people shall know that no man and no nation liveth unto
himself, but all in the world are members of the great comity of nations
and men, be they what color, race, or creed they may ;

HEAR US AND SAVE US, OH LORD !

In this hour of her trial we pray Thee to defend China from the doom that
inevitably must overtake her, if her eyes be not opened and her political
body be not cleansed from the disease corrupting it ;
Enlighten us all as to our derelictions and shortcomings in her respect ;
Especially do we pray that the young Chinese men and women who have seen
the light, and who are purposing to give their lives to their country, may
be upheld in their vows and strengthened in unselfish patriotism, serving
Thee and their land ;

HEAR US AND BE MERCIFUL, OH GOD OF THE NATIONS !

—VIRGINIA LEE.

Contributed Articles

Wanted—A Christian Program for the Present Crisis in China

J. S. BURGESS

THE gates of the Capital are still closed, but everyone knows that the hated An Fu party has been utterly defeated. The many hundreds of Chinese women and girls who have been seeking refuge in the American Board and Methodist Missions are beginning to return to their homes. The crisis has passed.

In reflecting on the events of the last few weeks in Peking, several facts stand out with great prominence:—

1. The swift collapse of tremendous physical and material power, uninspired by any high moral purpose, is clearly revealed in the dramatic close of the An Fu despotism. For moral cowardice and utter selfishness the actions of some of the An Fu leaders almost surpass belief. One illustration stands out most clearly. When defeated on the western front, Commander-in-Chief Tuan Chi Kwi's only thought was for his personal safety. He took possession of the only train available, collected all the engines he could find and put them in front of the train so that his pursuers could not follow him, and then full steam ahead made for Peking. On coming to a long river bridge, crowded with his own soldiers, he went right ahead with no consideration for his men. Over two hundred were crushed to death by the General's train!

2. In contrast to the selfishness and cowardliness of the An Fu leaders, the rapid and well organized advance of General Wu Pei Fu and his brave eight thousand will go down as one of the romances of Chinese military history. Tuan opposed these eight thousand men with some thirty-two to fifty-five thousand. This large army was equipped with one hundred field guns, and with the famous "Big Ben," the largest gun of the Chinese army. He also had ten thousand rounds of ammunition for each of his men. Wu Pei Fu, on the other

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

hand, had only one hundred and fifty rounds of ammunition for each man, and only two field guns. These guns were used effectively by moving them from place to place along the battle line, thus giving the impression of a large amount of artillery. It is not necessary to go into the details of the battle. The principal fact was not numbers, but moral forces. A small group, well organized with a definite and high purpose, and a leader of unquestioned moral integrity, demonstrated this fact in a very few days of fighting.

3. The unity of public opinion in China has been clearly revealed the last few days. Not only the educated men, but even some of the coolies realized quite clearly the causes of the present outbreak. People were not fooled by the Peking public press that had been bought up by the An Fu party. It seems that practically everyone in China, except a handful of An Fu leaders, wished the downfall of this pro-Japanese party. There is also a striking unanimity of opinion as to the fundamental weakness in Chinese political life, which ought to be corrected. The Tu Chun system, secret foreign agreements, the muzzling of public press—these and other abuses, it is universally admitted, ought to be reformed.

4. The good effects of aggressive agitation, even under great difficulty, has been shown by the sudden collapse of the An Fu party. The group of students released from prison in Tientsin a few days ago, and the student body throughout China, are now reaping the reward of systematic and aggressive public agitation.

5. At the same time, the conviction has been brought home anew that the great mass of people, even the soldiers themselves, have relatively little conception of what the whole crisis is about. In talking to a group of defeated soldiers of Marshall Tuan's at Tuan Ho within three miles of the approaching Feng Tien troops, one could not help but be impressed by the lack of intelligent interest in the situation in which these men were placing themselves, by their failure to fight at such an important point. Their officers had all deserted them, and some ten thousand men of the ninth division were entirely uncertain as to what their next move should be. They were quite convinced that they had no grievances to settle with the so-called enemy, but they were uncertain as to what course of action they should take, except that they should not engage in fighting. There was no conviction of a duty to their country.

on the part of these men,—and indeed why should there be in what is merely a mercenary army!

6. But the most striking fact, and the most alarming is the lack of leadership, and of desire to shoulder responsibility on the part of the better elements in Chinese life. It is not surprising that the shameless military leaders should desert their defeated army, but it is at first startling that honest, educated, open-minded Chinese citizens are many of them standing on the side lines simply watching the present crisis in China's life as they might observe the Presidential election in America.

And yet, when one reflects, this attitude is quite explicable! In city politics in the United States, we have seen the time when respectable citizens would not dirty their hands in the game of politics. In China, the case is one hundred fold more excusable: for centuries the only profession considered worthy of an educated gentleman's time was being an official. Political life has come to be looked at as the best possible opportunity for financial as well as social success. The most patriotic of the Chinese, seeing the utter lack of proper educational and industrial development in China, have many of them decided to have nothing to do with politics at all, but to devote themselves to preparing the next generation to do their part, and to creating sources of wealth which will be the basis of real social progress for the next generation.

However justifiable this position may be in the light of history, the fact remains that the lack of the aggressive stimulation of public opinion on moral and political issues by these educated citizens, is one of the principal causes of the present corrupt conditions.

7. The conviction has grown these days that Christian leaders have a larger constructive part to play in Chinese affairs than many of them realize. If the object of the Christian worker is not merely to build up his own organization, or to get a better reputation for his church, but to serve the pressing needs of the people, even though his services may not be known by the public, an unlimited field of usefulness is open to men of high Christian purpose. The rapidity and ease with which Mr. Wang Tung Ch'en of the Faculty of the North China Women's University, and Mr. Liu Hsi Lien, of the Young Men's Christian Association, were able to work together with twenty organizations in the formation of the Peking Women

and Children's Relief Association, has shown quite clearly that the enthusiasm, organizing ability, and disinterested motives of Christian leaders, at once give these men a place of real influence. This organization, composed of men of all faiths and of no faith, has organized twenty-seven emergency relief stations to protect women and children in case of riots. These have been set up in the government schools, missionary compounds, Buddhist temples, Mohammedan mosques, and government institutions. There has been the greatest harmony in the rapid and effective organization of this work. The fact that the emergency that would make these institutions of value may not arise, in no way lessens the significance of the enterprise.

These seven considerations lead me to believe that there is at present open to the Christian community in China an opportunity of service of unprecedented magnitude. If there is the spirit of unselfishness and the honest endeavor to work for the sake of meeting the actual needs, instead of the sometimes used method of doing "social service" in order to have a "larger field for evangelism," the Christian people can play a large part in the movement for social reconstruction in China. If this role is to be taken up there must be a new policy in the Christian Church.

1. In the first place, there must be more intelligent study by the Christian body of the actual political and social conditions of the local community and of the nation. "Religious Statistics" are not enough. We must know the condition of the life of the people of this nation in a more scientific and intelligent way than we do at present.

2. There should be a greater emphasis within the church on the training for citizenship. Are Christians more patriotic than others? There certainly is no indication in the present crisis that, taking the rank and file, they are. Are we training the church members to keep entirely separate from this evil world, or to play their part as citizens in transforming this nation?

3. Are the Christians any better than the non-Christians in having an intelligent program for moral and social reform which they can offer in this day of China's pressing need? Recently a Chinese friend of mine was discussing the situation in this country with Dr. Sun Yat Sen. My friend made the statement that "Christianity is the salvation of China." He was asked by Dr. Sun to explain how Christianity could save China. After a lengthy exposition of the Christian program

as my friend conceived it, Dr. Sun said, "What you have just told me is no program for saving China. It is a program for converting Chinese to your belief and for building up the influence and power of the Christian Church." The Christian Church must have a real program of social reconstruction which it can present to anyone of high moral purpose, and the Christian must be willing to work with all men of disinterested motives to bring about a better social order in China. But you may say, "That is not religious work." My reply is that if our religion is not one that will make us better citizens and more intelligent servants of the community—if the religious dynamic in our lives does not work out in such a way—if in the long run, and on the average, we are not more efficient servants of the people (and this with no sense of boasting, but with a profound sense of gratitude to Christ) than those who have not this dynamic, then I don't want that kind of religion! If we have the sort of religion that expresses itself in intelligent service, we need not be always concerned about labeling everything we do as religious!

4. The Church in China also needs a new emphasis in its message—not new really, but as old as the gospel of Jesus—the message of the Kingdom. The depth of moral degeneracy displayed by the political leaders of China these days is a challenge to the Church to preach more than ever the message of moral integrity and of the obligation of disinterested public service, the message of the responsibility of intelligent men to their community! The message of Christian hope is also particularly needed at a time when good men are in despair of any permanent change in the governmental and social system of this country. Men need faith in a real God who is working for the moral regeneration of this nation.

5. But above all, what is more needed than any other thing, is that the Christian movement should be producing intelligent leaders who not only have high Christian motives and live moral lives themselves, and whose theology is perfectly orthodox, but leaders who know the political, economic, and social conditions of China, who think in terms of needs of common people, whose passion is the social reconstruction of the nation, along the lines of the ideals taught by Christ. Such leaders should be trained not only in ideals and ideas, but in methods of practical service, so that they will know how to apply these ideals to the particular needs of China.

Wasted Lives

WILLIAM G. LENNOX

IN any army, the good health of the troops is a prime essential for victory. How many armies have gone down in defeat before the forces of disease rather than before the enemy? In like manner, because of inadequate protection from disease, it is possible for the forces of God to meet relative defeat.

In the armies of the present day, through the use of preventive measures of modern medical science, the ravages of most of the great epidemic diseases have been stopped. All are familiar with the triumphs of the medical corps in the Great War. All remember that the great enterprise of digging the Panama Canal was possible only through the work of the sanitary experts. Is the Christian Church utilizing all the up-to-date measures of preventive medicine to preserve the health of its expeditionary forces?

The first essential in any intelligent effort to promote the health of a community is the collection and study of vital statistics.

Have the mission boards taken this first step? Do they know what per cent of their forces have been invalidated home, and for what causes? Do they know what proportion of the workers and their children have died, and from what causes? Some of the British societies can answer these questions. Such a query to the Bureau of Statistics and Research of the Foreign Missions Conference of North America brought this reply from the director: "I am perfectly sure that the records of the missionary societies are such that the information you wish could not be secured without great effort"; and it was not secured, though the request was backed by vote of the Executive Committee of the China Medical Missionary Association. Information which is lost in the archives is, of course, useless. It must be spread out on the council table.

Because mission boards handle trust funds, they are under unusual responsibility. Their books must be audited, to show how each dollar has been spent. What if they never balanced their books, or perhaps never kept them? Wasteful, you say, if not dishonest. Is not the lack of vital book-keeping also wasteful, if not dishonest? If it is important to know

how the dollars go, it is important to know how the lives go; this many to lack of vaccination; this many to dysentery-laden water; this many to lack of proper housing; this many children to substitution of amah for mother.

How much is the average missionary worth? Is he worth a case of vaccine? A new well? A car load of mosquito netting? New and modern houses? Is he worth that bacteriological incubator which only 18 per cent of our mission hospitals possess? There need be no guess work in the answer to these questions. For example, the *average* person in the United States is worth to the community something over \$4,000. Missionaries, being educated and trained beyond the average, and the supply being somewhat limited, are worth more,—say, \$10,000, or even \$20,000. The exact amount is for the boards to say. The value of the missionary assigned, the next question is, what is the likelihood of his being rendered useless by each of the preventable diseases? This point could be easily determined from properly kept health records. With these two points known, it would be merely a matter of arithmetic for expert statisticians to calculate the third, i.e., how much ought the societies to spend in protecting their workers from these preventable diseases. The insurance companies of America calculate that they can spend \$200,000 a year in public health education and save money for themselves. Similarly, it is possible for the boards to calculate how many thousands they can save by putting other thousands into things which make for the good health of their workers.

In order to help throw light on this problem, the writer has undertaken the collection and study of data concerning a certain phase of it. All married missionaries in China, over 2,200 in number, have been asked for facts concerning the health of parents and children. The remarkable manner in which the questionnaire-harried missionaries have responded to this one (about 80 per cent of those who were in China) demonstrates their recognition of the importance of the subject. A study of the answers received brings out many interesting facts. The writer hopes to report these in full to the missionary families who co-operated.

Though the facts obtained deal primarily with the health of children, there is a certain phase of the question which concerns the whole missionary body and which should be pointed out without delay. This is the past drain on the

missionary force because of the two diseases, typhoid fever and smallpox,—diseases which are now considered very largely preventable.

The situation can be most quickly presented by means of the accompanying charts. The statistics cover information secured concerning 1,300 adults and 3,200 children. They cover about 35,000 years of life in China.

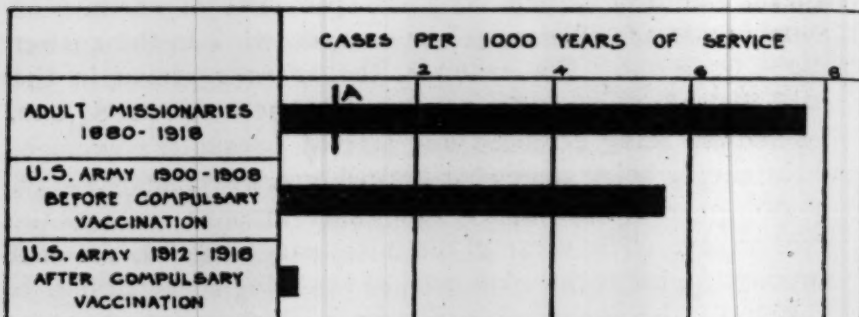


FIGURE 1. Cases of typhoid fever among missionaries, compared with cases in United States army before and after compulsory inoculation.

Figure 1 represents the cases of typhoid fever occurring among married adult missionaries in China, in contrast with the number occurring among United States soldiers. The long top line represents missionaries, the second line the United States army for a closely corresponding period, and before compulsory inoculation was inaugurated. The third magically shortened line shows the cases in the army *since* compulsory inoculation against typhoid and paratyphoid fever has been carried out. Ninety-five per cent of the cases in the army were thus proven preventable. Though improvement of sanitation played its part, the largest factor in this remarkable saving of life was the employment of preventive inoculation.

Alert missionaries and mission boards are realizing their responsibility for insuring lives against this disease, but all are not yet awake to the situation. Twenty per cent of the newly arrived missionaries in the North China Union Language School this year were sent to China without typhoid inoculation.

Let us suppose that all adult missionaries were regularly inoculated against typhoid. To allow for poor sanitary conditions in China, let us suppose that results were obtained only one-third as good as those obtained in the United States Army, and that the rate were reduced to point A in Figure 1.

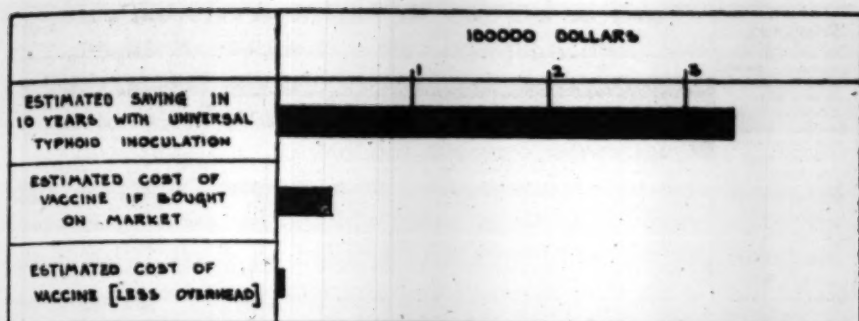


FIGURE 2. Estimated money saving which would result through use of universal inoculation against typhoid fever and the comparative cost of vaccine.

Figure 2 represents the saving to the missionary body which would result. The calculation assumes that ten per cent of the persons with typhoid have died (a conservative estimate), and that each death represents a loss of \$6,000: (i.e., \$4,634 for each person dying and \$1,366 through disability for those cases that did not die). These valuations are those worked out by G. C. Whipple in a computation of the typhoid fever bill for the United States. Applying this same valuation to the missionaries, the top line of the chart represents the amount of money which would be saved in ten years on the field, viz., \$336,000. If we consider the trained missionary worker of several times greater value to the world community than the average person of the United States is to his community, the above figure should be multiplied several times.

How much would it cost to effect this saving? Typhoid vaccine given every other year to 10,000 persons at the market price of a dollar a dose would cost \$40,000 (second line of the chart). The materials used in making typhoid vaccine cost almost nothing. If the laboratories and trained staff of one of our large medical schools could be utilized, a regular supply of vaccine could be sent free to each mission station in China at a cost to the boards of only a fraction of the above cost (bottom line of the chart).

One would be more hopeful for the universal voluntary use of vaccine in the future if we did not have before us some facts concerning the prevalence of smallpox.

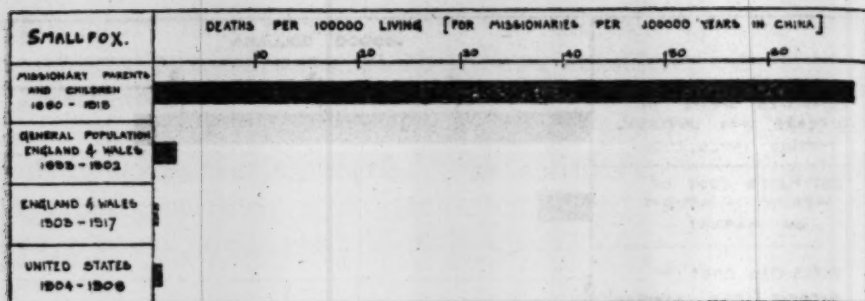


FIGURE 3. Deaths from smallpox among missionaries in China and among general population of England and Wales and the United States.

The long top line of Figure 3 represents the number of deaths from smallpox among adults and children as reported in these questionnaires. Compare this with the relatively insignificant lines representing the deaths among the general population of England and the United States. All these deaths among missionaries and their children took place more than one hundred years after Jenner demonstrated to the world that vaccination (except in rare instances) protects from smallpox.

If the boards kept vital statistics they would not advise missionary candidates that "the diseases of China are not such as especially afflict foreigners,—cholera, smallpox, etc." (Fourth report of the Board of Missionary Preparation of North America.) Small-pox has caused *six per cent* of the deaths of infant children of missionaries. If examining physicians knew this they would send no more unvaccinated babies to China.

Although there are certain sources of error in the manner of collection and tabulation of these figures, it is felt that they underestimate rather than overestimate the loss sustained. The families which have been hardest hit are not now on the mission roll, and were not, therefore, reached by this questionnaire.

It is true that the greater portion of this loss has been sustained by a certain few of the societies. Under the new conception of an alliance of Christian forces working together for the conquest of China, such losses to certain portions of the army must be viewed with concern by all.

The missionary societies are planning work on a hitherto unthought-of scale. Provisions for preserving the health of the forces must be in keeping. The missionary doctors are ex-

pected to be to the missionary body what the medical corps is to the army. But they themselves are fighting men, absorbed in their own campaign against sin and disease among the Chinese. Furthermore, unlike the medical corps of the army, their directions are carried out through education and persuasion, and not through force. To care for the health of the missionary body adequately there must be a decrease in the work for Chinese or large reinforcements for the medical staff. Among other things, the missionary community of China needs a health officer who shall collect vital statistics, distribute health information, vaccine, etc., and advise stations and summer resorts on matters of sanitation.

Though the responsibility for organizing an advanced program lies with the home boards, the request for action may well come from the field. The China Medical Missionary Association, in its recent conference in Peking, after considering these and other facts relating to the health of missionaries, unanimously passed resolutions calling "The attention of the missionary boards doing work in China to the need of an energetic, comprehensive, co-operative program, looking toward the physical well-being of the workers in the field. Among other items, such a program should include :

"First, the tabulation by the boards of their health statistics for the past, and where the records are inadequate, the installation of a system of vital bookkeeping by means of which they and the doctors on the field may be in possession of the basic facts necessary for intelligent action.

"Second, a thorough physical examination of candidates, with a greater degree of co-operation between examining physicians at home and physicians on the field.

"Third, the more complete instruction of missionaries in the best means of guarding against disease in the section of the country in which they are to work.

"Fourth, the securing for the missionaries of all the up-to-date means for the prevention of disease, such as yearly physical examinations, regular vaccination against typhoid, paratyphoid, and smallpox, proper housing, screening, etc."

The China Medical Missionary Association further offered "its support in the planning and in the execution of any such forward-looking program."

Boards may legislate and doctors may preach, but no plans will be successful without the intelligent, conscientious co-operation of the individual missionary. All agree that the

sentry on duty has no right to drink alcohol. Neither, then, has the missionary any right to drink unboiled water. The soldier who, through carelessness, shoots himself deserves no medal, nor does the missionary who is forced to the rear because of failure to follow the clearly known laws of health.

A life given to the service of God in China is well invested, but a life lost through the lack of preventive vaccination is wasted. Such waste endangers the success of the cause. For such waste those who are responsible must answer to the Commander of the forces.

Faith and Order

A LAYMAN

“**U**NTIL we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Throughout the whole Christian world there has arisen of late years an increased interest in and increased activity towards church unity. The Roman Church has been praying for it; the Eastern Church has been considering it, while the Protestant Church has been active in measures to bring it about.

It is interesting to note that the importance of unity has been more emphasized by those holding essential some form of order, such as the rite of baptism, ordination of the ministry, or the supremacy of church organization.

To the observer it would appear that there is really a nearer approach to unity of spirit, at the present time, than has been manifest among Christians for many centuries and that the greatest obstacle to organic unity is the adherence to some form of order and insistence upon the necessity of its recognition.

The Protestant Church is divided into many families called denominations, but all hold their headship in Jesus Christ alone and are one in their loyalty to Him.

The Eastern Orthodox Church is divided into several national churches, also acknowledging their headship in Jesus Christ alone.

The Roman Church is divided, in its effective expression at least, into numerous orders of men and women, holding that

their bond of union is the Bishop of Rome and that there is no unity apart from him. With all this diversity of ideas concerning the Church, history has shown that God has not withheld His grace from any of these great communions. In the ranks of all Christian bodies have been individuals markedly owned and blessed of God, whose saintly characters have been recognized by the whole Christian world and whose lives and activities have been the most evident witness of the presence of Jesus Christ.

Another thing is evident that those to whom God's grace seems to have been given in greatest measure are those who have exalted Christ in their lives regardless of their adhesion to any form of order or communion and it would thus appear that difference of view in regard to church order does not prevent the outflow of God's grace.

The question naturally arises, does this difference of view necessarily *hinder* the out-flow of grace? My reply would be that it does not and that the Christian world is farther along in its progress toward the unity of the faith than if there had continued through the ages one visible organization with unanimity of view. It was doubtless wise when Paul and Silas were not agreed in regard to a matter of church discipline, to part company, each going his own way and doing his work in his own manner. It was a blessing to the Roman Church and the whole world when the great schism occurred at the time of the Reformation. The rise of Methodism was unquestionably a blessing to mankind. God did not withhold his blessing from these divisions in the Church and from many others, but His presence has been manifest in all and they have contributed to bring us nearer to the unity of the faith and the knowledge of the Son of God.

This would be a most monotonous and unprogressive world if we all thought alike, wanted the same kind of society, conformed to the same forms and customs and had but one form of religious expression.

The fact of variety in the mental and spiritual nature of mankind needs recognition and in the effort put forth for church unity it should be taken into account and given a place. The unity for which Christ prayed was the unity of the spirit, not formal unity.

The writer has had the privilege of living in a community where six different denominations are active in mission prop-

aganda. They are all helpful to each other. Each rejoices in the prosperity of the others and the success of one is shared by all and they are, in all essentials, one in Christ Jesus. Each presents the Gospel so as to appeal to that class of mind that his society more nearly represents, but it is the same Gospel. It is a condition of distinct denominational organization in machinery, with brotherly co-operation in the enjoyment of the use and results of the power that makes the machinery harmoniously effective.

In church unity then there can be a place for denominational expression and man's interpretation of church order need not stand in the way of the fullest church fellowship and the unity of the spirit in the bond of peace.

Do we not delay that for which we all pray and labor by a wrong conception of our objective? Why not frankly recognize the fact that an episcopal form of government is pleasing and thought essential by some and utterly repugnant to others. That a congregational form of government is thought most efficient and scriptural to some and most unsatisfactory to others. God has shown favor to both forms and both have been able "to breed saints." "It is the letter that killeth. The Spirit giveth life." Is there not a larger significance in Christ's prayer than any form of outward conformity, however complete, can express? Can any form of words, any expression of church polity, any explanation of Scripture, any theory of the Church afford a ground of unity that will ever prove satisfactory to all? The meaning of Christ's prayer goes deeper, is wider in its reach and vision than these narrow conceptions of men. "That they may be one as we are" is nothing less than unity in spirit, purpose, desire, and character. Different denominations need not prevent the fulfillment of Christ's prayer. They are as natural and as necessary as different methods of housekeeping or the formation of home life. The Roman Church has in a measure met this natural desire by its different orders, among whom there is liable to be as little essential unity as among the Protestant denominations.

Never before in the history of the Church have certain truths been so evidently essential and in need of emphasis and certain seeming corollaries so non-essential as to-day. The great creative truth of the divinity of Christ and salvation through him should so fill man's mind and soul as to leave no place for quibbling over collateral facts.

The real essential unity, the unity of the spirit in the bond of peace, is found only in the Son of God and in the knowledge of Him. This comes through conformity to Him, and those who are thus conformed, the Christ-like ones, are one in Christ Jesus and no other conformity can fulfill Christ's prayer.

There are two things that will survive and triumph over all obstacles. They are truth and liberty. All truth of whatever character, spiritual, scientific or other, is of God. It is born of the very nature of Him who created all things. It is eternal, unchangeable and unconquerable. Man apprehends the truth through the processes of his intellect, which is capable of developing and gaining strength and vision, provided it is free to function normally. As man is mortal with limitations, it is reasonable to suppose that he may not fully comprehend the truth, which is an attribute of the Divine mind, and that his comprehension will vary with the development of his intellectual and spiritual nature, changing through access of knowledge and experience. As there is an infinite variety in the intellectual and moral nature of mankind, there will be naturally a great diversity in the apprehension of truth, which will change if incomplete or erroneous, with increased opportunity of enlightenment. An essential factor in this developing apprehension of truth is liberty, a complete freedom from any restriction of mind or soul.

For some inscrutable reason man was given freedom of choice. He is at liberty to choose the evil or the good. This must be an essential feature of the fundamental law of the universe, a part of the eternal fitness of things that it is useless for man to try to oppose or circumvent. Any attempt to confine man to a form of order or expression of the truth is contrary to a fundamental law of nature and inevitably arouses in him a spirit of antagonism or a deadening influence inimical to all progress.

The essential unity, and the only unity worth while, is that which comes through a correct apprehension of the truth and the truth is made manifest by its fruits, the most important of which is unity.

The commission that has been directing its energies to bring about a better understanding and greater harmony among Christian bodies in lines of faith and order is doing a most commendable work. A prominent Chinese once said to the

writer, "The reason there is not more friendship between Chinese and foreigners is that they do not understand each other." That fact is largely true of Christian bodies. Many of them are nearer together than they know and while there may always be a certain degree of difference of opinion in regard to form and interpretation of truth, there is really no valid reason why there should not be a much larger degree of organic unity than there is at present. Such union should come through a discovery of similar tastes, ideas, and belief. The parents of a couple of young people might be able to prove the desirability of a marriage but if the couple are not drawn together by love, all considerations of economy and efficiency should have little weight.

Hasten then the day of organic unity among those bodies where desirable and natural but do not think that *essential* unity is impossible without the organic union of all Christian bodies.

Hitching a Hobby to the Gospel Wagon

A. G. ADAMS

SOME time ago for three successive nights in two towns forty miles apart, a carefully prepared presentation of Christianity and its central principle of "Love to God and Man" was made by means of an address illustrated by amateur lantern slides. This was listened to and looked at with breathless interest for over an hour at a time by more than fifteen hundred people, most of whom had to stand throughout the presentation during cold, uncomfortable weather.

Such success is worth sharing with fellow missionaries in evangelistic work, for all who have tried to hold the attention of untrained Chinese audiences know the impossibility of doing so for more than a few minutes at a time. This difficulty, combined with the frankly acknowledged inability of most of our hearers to understand much more than half of what we say, makes one despair of ever getting his message into the hearts and minds of the people. After three years' attempt at the usual itinerating preaching the writer became convinced that it was practically a waste of time and strength that should be devoted to more profitable service. Because of our lack of trained native pastors in this province the foreign

THE GOOD SAMARITAN IN CHINESE SETTING.



Photo by A. G. Adams.

A Chinese traveller "fell among robbers who both stripped him and beat him and departed leaving him half dead."



Photo by A. G. Adams.

"By chance a certain (Buddhist) priest was going down that way and when he saw him he passed by on the other side. And in like manner (a Taoist priest) also."

See article "Hitching a Hobby to the Gospel Wagon."

THE GOOD SAMARITAN IN CHINESE SETTING.



Photo by A. G. Adams.

"But a certain Lolo (an aboriginee with whom the Chinese have little or 'no dealings') as he journeyed, came where he was; and when he saw him he was moved with compassion and came to him and bound up his wounds."



Photo by A. G. Adams.

"And set him on his own beast and brought him to an inn and took care of him."

See article "Hitching a Hobby to the Gospel Wagon."

pastor must continue to devote a large part of his time to country work. How to make it worth while in my own case was the problem. Discouraged and pessimistic I sought after some new method. By a happy inspiration I have been able to change my discouragement to enthusiasm by simply hitching an idle hobby to the Gospel wagon.

The lure of the picture screen is universal and the stereopticon lantern has long been used by missionaries in portraying the Life of Christ and other Bible scenes as well as in health and educational campaigns. In our part of the province the use of this valuable accessory to our work has been seriously handicapped by the supply of slides being so limited and by the transportation of loaned or rented sets being so full of risk from robbery or breakage. The lantern in our station has been lying practically idle for years. Though I have for long been an enthusiastic amateur photographer I had always thought slide-making an art far beyond me, until I was forced by the necessity of using the lantern to make some new slides myself. The attempt was made with no instructions and was rewarded by the proverbial "beginners' luck" that launched me enthusiastically into making slides for my work.

Our evangelistic aim is the spread of the saving knowledge of God through Christ, and the principles and practices of Christianity as applied to every-day living. But how to get such abstract truths "across" is the problem. By means of the lantern one has access to the mind and heart with both the eye and ear highways unobstructedly open to him. For at least an hour at a time one can have the undivided attention and interest of the audience. It comprises a challenge to give the best, and is a fact that makes it worth while putting time and work into the making of slides that will convey the abstract truths in a way to be understood by the simplest minds. And the best way I have found to do this is to secure illustrations that are as familiar to our audiences as possible. Therein lies their greatest power. In order to get illustrations with this power to hold our audiences each evangelist is compelled to be his own slide-maker.

The field open before one in lantern-slide making in the spread of the Christian message is almost unlimited. The following list of suggestions are easily within the reach of all amateur photographers.

1. *Hymns.* Appropriate hymns can easily be written and their stanzas suitably illustrated one by one with familiar scenes.

2. *Texts.* Hundreds of texts from which brief sermons can be preached lend themselves nicely to illustration. Pictures of children invariably appeal and can be used to illustrate Luke 17: 1, 2.

3. *Charts.* The China Continuation Committee's charts make telling slides, and home-made charts of one's own work are useful in stimulating interest and coöperation.

4. *Reproductions.* Copies of pictures from magazines are readily made into slides, such as a recent picture of Marshal Foch at prayer, illustrating that great general's dependence upon God. Portraits of prominent Christians of all countries, such as Lloyd George and President Wilson, illustrate some fruits of Christianity in character and usefulness.

5. *Groups and Individuals.* Slides made of familiar Christian groups or individuals whose praises one can sing are helpful. Pictures of cured patients and the hospital, of graduates and their school, illustrate applied Christianity and incidentally advertise those institutions.

6. *Parables in Native Attire.* Posing natives to illustrate such parables as the Prodigal Son, and the Good Samaritan (see illustrations) enables the application to be seen more readily.

7. *Social Reform and Hygiene.* Slides of this nature, made by professionals, are already on the market for purchase or rental; for example, one can get the sad life story of some local well-known victim of opium, or of some other vice, and portray the downward steps with telling effect. Two new sets a year are sufficient for a big district like ours (as large as Massachusetts in area), and these can be shown to no less than two hundred different audiences a year, averaging 500 each time, enabling one to reach 100,000 people a year.

The following pointers for beginners like myself on (1) slide-manufacture and (2) audience-selection may inspire others to make the attempt by its very simplicity.

(1) *Slide-manufacture.* In taking pictures for slides any camera or kodak will do, provided it takes pictures no smaller than one and a half inch square. It is not even necessary to buy special lantern-slide negatives with which to make the slides from your negatives or films. Buy the quarter-plate

of a famous English firm, seemingly obtainable everywhere. We can get them in native shops on the street of even this inland city, at only \$1.30 a dozen, cheaper here than lantern-slide negatives in Shanghai. Print by contact in subdued daylight or bright lamplight as with gaslight paper, with about one-third the time of exposure. Develop like a negative.

In taking photographs for slides they must be a suitable size for the purpose, roughly about two inches square. Otherwise one must use the more complicated process of reduction. When made the film surface of the slide must be protected by a piece of plain glass which is easily obtained from a local photographer, who has more old used quarter-plates than he knows what to do with and will probably insist on giving as many as one wants—such has been my experience. Bind the two pieces of glass together with plain strips of paper and liquid glue.

When the slides are completed then the "homiletic instinct" must come into play in arranging them in the order best to enforce the truths they depict. Many presentations of the pictures are made before the most effective arrangement can be secured, for new inspirations will pour in with each presentation. A final consideration and incentive to slide making could be mentioned here, namely, that many of the slides will be very useful on furlough, and will greatly lighten the burden of deputation work.

(2) *Audience-selection.* In the selection of audiences it pays to limit the number to insure hearing and seeing with ease. If the lantern is good and the projection large a thousand people can be entertained in a temple courtyard. Hang the sheet on the edge of the platform at one end or of the balcony on one side, and manipulate the lantern behind, safe from the crush below. If the sheet is kept wet the pictures are much more brilliant. When the general public is invited Scripture portions can be sold at the entrance or during the day as the condition of admission. A few policemen at the gate are useful in keeping order.

Smaller audiences of 200 to 300, easily accommodated in the usual preaching halls, should be specially invited. To such select gatherings we invite the chief magistrate and highest military officers, and the leading gentry and merchants of the city. They always come and show great interest, often expressing their hearty approval. The lantern opens the way

into the highest official circles where we have shown our Christian pictures to the city mayor and his staff with all their women-folk. The government schools, the soldiers' barracks, and the most anti-foreign courtyard settlement will welcome a presentation of the foreign religion when given in that form, and all the more when they find it meets them on their own plane with illustrations from life common to them all. But the audience most worth while is that made up of Christians and such friends and relatives as they should be bringing into the Kingdom, whom they are urged to invite. In such audiences a special appeal is made to "come over the line" and the message is adapted to this end. In all audiences it is surprising how the women will come out in numbers equal to the men. It would be worth while to give the pictures just to see the pleasure and brightness they bring into the cheerless lives of China's women-folk. With all these opportunities, most of which we have taken advantage of this year with no little success, it is well worth our while to make lantern slides that will appeal to the people and convey the Christian message at the same time.

This autumn we are presenting the great central principle of Christianity (Luke 10: 25-28) as illustrated by Christian missions, partly as an apologetic and partly to show the application to life, illustrated by slides that were prepared for the most part during the summer. I would like to give an outline of this presentation in conclusion but this article is already too long. Let me urge all who make photography their hobby to hitch it to your load in the way I have tried to describe that you may share with me the pleasure of seeing the work of one's hands being profitably used by God for the extension of His Kingdom.

The Identity of the Ancient Religions of China and Scandinavia

C. WAIDTLOW

(Continued from page 563, August 1920.)

II. *The Shang (商) Dynasty (1766-1122 B. C.).* In the Scandinavian mythology the gods Ty (Tyr) and Heimdall (the white Ass) are not allowed to come into prominence. Ty seems originally to have played a greater role than the Eddas ascribe to him, and Heimdall, the wakeful warder of the gods, must also have been very prominent. These two gods are likely remnants of a certain degree of knowledge of the true God, but they have been robbed of their attributes by the other gods, as is so often the case in idol-worship. A degeneration occurred in the Scandinavian mythology at the time when the war between the Vanir and the Aesir was closed by the adoption of the Vanir into the family of the Aesir. Njörd and his children Frey and Freyia are Vanir.

Frey is in the Scandinavian mythology characterized as the power controlling rain, sunshine, and the vegetation of the earth. The chief symbol by which Frey is represented in China is 太, and as he occupies the second place in the heavenly stems he is designated as 太乙. His diagram is 乾, which during the Shang Dynasty held the second place in the eight diagrams, but under the Chou (周) Dynasty was promoted to the first place (太乙者天也). Frey is in the inscriptions on the oracle bones and in Yüan Yüan's book called 祖乙 (old form 且 乙) or 父乙 (old form 𠂇 乙).

Besides the character 太 Frey is also designated by 米 (rice) and 禾 (grain), the latter especially during the Tsin Dynasty at which time Frey with Freyia ranked second amongst the deities. The symbol 米 seems to be used especially during the Yin Dynasty. In several combinations 米 can not possibly be satisfactorily explained as only meaning rice (see CHINESE RECORDER, July 1918, The Symbol of God in Chinese Writing).

In the writings of Chwang-tsi the statement occurs that Tao (道) is to be found in ordure (屎尿). This was most likely not intended to furnish the strongest proof that Tao cannot be localized, but more probably because ancient symbols of deities are contained in the characters for ants (螻蛄), tares

(鬲 稗), potsherd (瓦 甓), and ordure (屎 尿). In the latter is found the symbol for Frey (米). Frey is characterized as young (少), in contrast to Odin, who is represented as being old (老). Frey's boar Golden-bristle may be observed in radical 152 (豕), and likewise his ship Skdbladner in radical 137 (舟). The character for home, family (家), is therefore not to be analyzed as a pig under a roof, etc., but as a place where Frey is the chief god; indicating that the principal god in the house was the 奥, which contains a symbol of Frey (米).

Freyia, according to the Scandinavian mythology, shares the battle-field with Odin. Such is also the case in the Shang Dynasty, at least during its later parts, the Yin (殷) Dynasty. The chief symbol of Freyia is 女. One of the wives of Emperor Shun was named 娥 皇, which most probably is a designation for Freyia. The character 娥 represents Freyia (女) by side of Odin (我). The character 妙 represents Freyia (女) by side of Frey (少). 金 女, 女 眞, and 爾 also refer to Freyia.

It is highly probable that several of the deeds, which the tyrant Chou, the last ruler of the Yin Dynasty, is charged with, were really not immoral acts, but on the contrary religious performances, which in order to make an impression on future generations are transferred to the ethical sphere. Thus "meat was hung in a forest," and pregnant women were cut open to see their womb or "legs were cut off to see the marrow" (Faber, Chronological Handbook, p. 10)—which acts surely must be regarded as being connected with religious traditions and ceremonies. Sacrifices to Odin were suspended in trees, and of the god 眞 武 is found a picture where he is represented as cutting open his abdomen and a pair of twins become visible. It must be admitted that 眞 武 is a god of a later date, but he is, however, together with the god 玄 武 a restoration of Odin. In the temple of the jade emperor (玉 皇) the god 眞 武 is seen with bare legs, which may show that he is synonymous with Odin, who as wanderer had to ford the rivers. Odin is partly warrior, wherefore 眞 武 holds the sword in his right hand; partly wanderer who with the rod in his hand, roams about the world; partly sorcerer, yes even the god of all sorcery, wherefore 眞 武 places his left hand fingers in the well-known posture (揅 訣), met with in Chinese incantations.

III. *The Chou (周) Dynasty (B. C. 1122-246).* Hero-worship is here given a prominent place. The first man becomes the great man 大 人, the superior man, the sage.

Although from the beginning of the Chou Dynasty we do not find much similarity with the Scandinavian mythology which was cut short in its development by the introduction of Christianity, it can, however, not be regarded as entirely discontinued. According to the Scandinavian mythology Odin and his two brothers discovered two trees on the seashore, from which they made the first two human beings, a man whom he called Ask, and a woman named Embla. And in some way a similar tradition must have existed in China, as Fu-hsi 伏羲 and Nü-wa (女媧); both are connected with (屬) wood, tree (木). All virtues are now transferred to this first and great man. There is a similarity between him and heaven and earth. His knowledge embraces all things. With heaven and earth he forms a ternion. Like the sun he proceeds from the East (帝出乎震). All that hitherto has been conferred on the great gods is now transferred unto him. He is named 昊天. The first of these characters shows the sun, the representative of which he is, as having a more prominent place even than heaven. In the beginning of the Chou Dynasty Frey probably still stands as representative of Heaven (乾 and 天) and, Odin being discarded, Freyia now represents earth (坤 and 地). The idea of their personalities, however, gradually faded away, although they were given the titles of father and mother. An exception from this occurred in the kingdom of Tsin (秦), where Frey in B. C. 770 was installed as the chief god under the name of 白帝, which originally was the name of Heimdall, the white Ass.

Throughout the period when sun-worship is prevalent a tendency towards monotheism is noticeable everywhere in the non-Christian world as in Egypt (the god of Amenophis IV) and in Babylonia (the god Alarduk). One should, however, not be misled to believe that this in any sense could be said to be the worship of the only true God. This too does also apply to China, wherefore everything comes to concentrate around the great man, also designated 子 or 天子. The kingdom of Tsi (齊) is the leading power in this hero-worship. In Yüan Yüan's book son (子) is written in different ways, such as 大又子. In one place he is seen with a bow in his hand beside a wild ox. In another place he is represented with a flag, a sword, or a spear in his hand. Still other places he is seen to carry money. In short he is playing a very important part in inscriptions on old temple bells, incense burners, etc. East is the place assigned to him in the diagram. The component parts

of the character 東 (east) are two of his attributes: 日 (sun) and 木 (tree). His animal emblem is the dragon (龍.) He is 天齊, that is the centre in Heaven. His title in the book 封神演義 is 東嶽泰山天齊 and he is described as supreme ruler over heaven, earth, and man, having the power to control fortune and calamity.

Odin is now entirely a parody: he is turned into ridicule. According to the Scandinavian mythology he is represented as being tall of stature, but now he is typified as a dwarf. The character 亞, which is a symbol for Odin and plays a most important role among the characters of Yüan Yüan's book as many other characters are written within it, now only signifies ugly, hunch-back. In Dr. A. H. Smith's book "Chinese Proverbs," pp. 125-127, are found various proverbs relating to Wu-ta-lang (武大郎). This is Odin caricatured. Regarding Odin, who previously was the superior god, it is now sarcastically remarked in connection with the completion of temples on Mount Tsi: "Did you see any temple to Wu-ta-lang?" Odin has thus come to be regarded as the ideal mean man (小人), the Chinese man-of-ill-fame in exact contrast to the great man. He is the departed worthy. I am convinced that the history and proverbs relating to him all have their origin in the Odin worship and its suppression. Ch'ü-yu (蚩尤), according to Sze-ma-chien, is the great man during the Tsin Dynasty. He holds the third place in the system of Shih Hwang-ti, but it is possibly Yen-ti (炎帝), also called Shen-nung (神農), who later has been ridiculed into Ch'ü-yu.

The first Emperor of the Han Dynasty, Kao-tsu, had originally allotted the first place in his system to Ch'ü-yu, but later on, especially under Emperor Wu-ti (140-86 B.C.) this superior place is given to Hwang-ti (黃帝). Hwang-ti is the faded image of Odin, as Yen-ti is of Thor, the peasant god. During the Han Dynasty the animal emblem of Hwang-ti was the bear, and that of Yen-ti the ape. Odin had two wolves at his feet and carried two ravens on his shoulders. The birds and animals before seen on the robes of the Chinese civil and military officials are surely originally emblems of deities which later became transferred to men.

The character which is used in speaking of Emperor Shun's sacrifice to Shang-ti is 類. At the present day there are three ways of writing this character. In my opinion each

form expresses a different conception of the gods. In its most common form (類) are found the symbols for the chief (頁) gods Frey (米) and Odin (犬); while in the more rarely used form (類) Frey (米) and Freyia (女) are represented as the principal deities. In the third form (類), which is used in Sze-ma-chien's book, Frey (米) and the great man (大) are the head gods.

In summary, we find three stages in the Scandinavian mythology. The giant gods (Aegir and partly Loki) where the numeral 9 is predominant; the Aesir gods (Thor and Odin) with 8; the Vanir gods (Frey and Freyia) probably with the numeral 7. Whenever a new family of gods comes into power it robs the attributes of the preceding gods. It is therefore exceedingly difficult to define which god the symbol appertains to. The same holds good in China too. But as a guiding rule it may be stated that the giant gods' period of greatness is prior to the Hsia Dynasty; that of the Aesir gods is during the Hsia Dynasty, and that of the Vanir gods during the Shang Dynasty. In the Chou Dynasty other courses are pursued but with the Tsin Dynasty, with 6 as predominant numeral, the giant god Aegir, whose principal symbols are mouth (口) and water (水), occupies the leading position. The great A-faug-kung (阿房宮) erected by the First Emperor, where the central hall was of such dimensions that 10,000 persons could be assembled within it, reminds one of Valhall, the royal hall of the slain. Aegir, who by the Emperor is characterised as 天主 and 天齊淵水 and is worshipped on a hill in the middle of a lake, becomes later on the jade emperor (玉皇), while the two guarding gods (千里眼) and (耳順風) standing in front of his temple, may represent Heimdall and Loki. 千里眼 has on his left hand an eye. Probably Heimdall who is able to look four hundred miles away had the same, as in Scandinavian lands such a sign signifies vigilance. 耳順風 has a serpent in his left hand. But Loki is the father of the serpent. The inscription serpent-father (虺父, in old form 𪚩𪚩), often met with on the oracle bones, probably refers to Loki, and not to the soothsayer, as Mr. Liü-t'ie-yün (劉鐵雲) interprets. Each of the two Chinese gods has in his right hand a kind of axe which resembles exactly an axe found in Scandinavia, supposed to be a ceremonial axe from the bronze age, consecrated to the gods; it is not an ordinary battle-axe.

A great deal more could be written on this subject and more illustrations be brought forward, so it is my hope that

others with greater insight and more time to devote to this study will contribute towards the solution of this problem, in order that we may make some further progress in the knowledge of the ancient Chinese religion.

What the Chinese are Thinking About Christianity

The Problem of Christianity in China

PAO SHIH JIH

THIS is a letter published in *La Jeunesse*, commenting on Mr. Chen Tuh-sieu's article on "Christianity and the Chinese People" (see CHINESE RECORDER, July 1920, page 453). The letter, which was translated by Prof. T. C. Chao, has been slightly shortened for the sake of economy of space.

DEAR MR. CHEN:—

We deeply appreciate your article on "Christianity and the Chinese People" which was published in *La Jeunesse*, Vol. XII, No. 5. I beg to offer in addition a few of my ideas. Severe criticisms of "eating religion" and "believing religion" (吃教與信教) have been common talk within our church during the past one or two years; there are also some newer phrases such as "church officials" and "church coolies" (教會官僚與教會苦力). The type of Church that these two classes of people have organized we must, of course, break down. The result of this breaking down must either be the awakening of these folks and their conversion or the failure of true Christians to accomplish their purpose. Some of our friends have said some very brave things. They want to hold up the principles of Christianity and to deal a successful blow at the existing bad church. A bishop at the Kuling Conference, the year before last, said, among some very clear cut and audacious words, the following:—"I hope that henceforth Christians will study the Bible in a new way. They must be guided by their own intuition and not by old theories (or traditions), putting forth in action as much as they can learn; because the world has changed and Christianity must make progress accordingly." The bishop

said these words in a very quiet way. It is significant that a bishop should say these words, showing his denial of the necessary validity of old dogmas and advising men to criticise the Bible anew to find out the true value of the faith. Nietzsche attacked Christianity and, creating the German type of ethics, also wanted men to evaluate anew the moral life. Although the purpose of these two men was entirely different, the one desiring to renew Christianity and the other to destroy it, yet in their attempts to call forth a new spirit fit for the new culture movement they are not unlike each other. Their difference, let it be repeated, is in the one's desire to glorify the true Christ and the other's aim of magnifying Germany. Among our own people, Mr. Hsü Chi Lung has also summoned us with a loud voice to the "revaluation of all values." His attitude toward the Old Testament and the Psalter is one of scepticism. His idea is that the Old Testament, including the Psalter, is not on the same footing with the New Testament in value. As the worship of absolutism and divine right and authority of Judaism, together with its exclusive particularism, is in direct opposition to Jesus' principles of equality and of love for enemies, it ought to be done away with.

Mr. Chen, is it not true that in our attempt to reconstruct the civilization of China the first step is to transvaluate all the values of its old ethics, old philosophy, old way of life, and all those things that have so long been considered the "constancy and meaning of heaven and earth"? Just now, there has appeared among the Chinese Christians a movement to hasten the progress of the Chinese Church. Fortunately there are not a few among the pastors and leaders of the Church, both native and foreign, that have a broad education and a knowledge of the world. And so it may not be difficult to realize our purpose. Under the auspices of the China Continuation Committee this year a National Convention of the Chinese Church was called, in which was started the China for Christ Movement. In the last analysis, it is of course a Christian culture movement. The National Committee of the Young Men's Christian Association recently held its Twenty-fifth Anniversary National Convention at Tientsin. The aim of this undertaking was, so far as I can see, also to promote the Christian Culture Movement through the Young Men's Christian Associations. Viewing these Christian undertakings synthetically, I dare to assert that the Christian Culture Movement, while relatively slow, will be

a carefully planned, organized, and sufficiently financed movement. There will not be many very able leaders. I hope that you will pay close attention to these undertakings, push forward their work, and also criticise it severely and justly.

How good are your words, "Whatever many people in a society believe, must embrace a very important reason. It of necessity constitutes an important problem of society. The spread of Christianity in China has continued now for four or five hundred years And because it has been accepted as the faith of a large number of our people, it has won a place in our spiritual life and must also influence our practical living. . . . Consequently I consider that the problem of Christianity is one that Chinese society ought to investigate. It is an important matter. I hope that our youths will not follow the unintelligent old folks, merely closing their eyes and saying meaningless things." How significant these words! Inasmuch as Christianity has become such a real fact and factor in Chinese society, Chinese scholars can no longer leave it without careful study or merely laugh at it. Aimless attack and shallow criticism of Christianity will be idle, foolish, and useless. But my letter is already too long and I shall await another opportunity to converse with you. In fine, as far as I see, your essay contains (1) the thought that Christianity is one of the important problems of our present society and ought therefore to be carefully studied, not to be blindly set aside; (2) the idea that the character of Jesus must be held up, recognizing that faith and love are necessary elements in social life; and (3) an attack directed against those who "eat the religion" and those politicians who try to utilize religion to their own advantages. I agree with you in all of these three things.

May the Lord bless you, and open your mind and heart.

What Are We To Read?

F. W. S. O'NEILL

THE difficulty about books is how to choose. For there are two things demanded of a book: (1) that the author should have the requisite equipment of knowledge or feeling, and (2) that he should have the faculty of putting his knowledge or feeling into words. In opening a new book, one hopes to find oneself listening to a master. But, for many of us, the masterpieces of genius, such as "The Merchant of Venice" and "Paradise Lost," have no particular attraction. What then? Never mind. A child is allowed to eat what he likes, before he is persuaded to absorb what older people consider good for him. The taste for reading is acquired in the same way. Follow your own bent, receiving all advice with polite scepticism. But now and again, give yourself the task of reading a classic in poetry or prose. Few of us are born with the gift of good taste. Most of us are able to acquire some measure of that priceless source of joy.

Before mentioning half-a-dozen books, more properly the subject of this article, reference may be made to one of the best missionary books ever written. For a friend in the homelands who has judgment in literature, nothing better could be recommended than "China in Legend and Story," by Campbell Brown (Oliphant, 1907).

In the Home University Library series (Williams & Norgate or H. Holt & Co.), there are five sections. Let us choose one volume from each section. "The History of England," by Professor Pollard of London University, is a delightful political sketch from the liberal standpoint. Take this quotation from the last chapter, on "English Democracy": "So long as the state was weak, it was cruel; and the hideous treason-laws of Tudor times were due to fear. The weak cannot afford to be tolerant any more than the poor can afford to be generous. Cecil thought that the state could not afford to tolerate two forms of religion; to-day it tolerates hundreds, and it laughs at treason because it is strong. We are humanitarian, not because we are so much better than our ancestors, but because we can afford the luxury of dissent and conscientious objections so much better than they could."

"Psychical Research," by Professor Barrett of the Royal College of Science for Ireland, is the first book one should read

on that pressing modern topic of spiritualism. Written from the inside, by one of the foremost investigators of supernormal phenomena, it is not only reliable, but also extremely interesting. Most of the book is more concrete than the following extract from the first chapter, on "Science and Superstition":—"The fact is our reason leads us to be instinctively hostile to the reception of any evidence which cannot be readily fitted into the structure of existing knowledge. We are all apt to overlook the difference between evidence which involves only a wide *extension* of our knowledge, and evidence which involves a flat *contradiction* of well-established laws, such as the law of the conservation of energy. If telepathy, clairvoyance, or even the existence of discarnate personalities be experimentally established, a vast extension—but surely no contradiction—of our present knowledge would be involved. Moreover, an entirely new discovery, such, for example, as the properties of radium, could never be accepted if, adopting Hume's argument against miracles, we refused to credit it on account of our previous experience having been uniformly opposed to it."

In the realm of politics, the chief concern to-day is about "Socialism." In the H. U. L. series, the exposition of this burning subject is by a man who may before many years be Prime Minister of Britain, though Leicester rejected him at the last election by a huge majority. No more competent exponent of Socialism could be found than the pre-war leader of the Labour Party in the House of Commons, J. Ramsay Macdonald. Here is a sample of the writer's quality: "Nature produces everything she can and kills everything she can; man produces what he wants and kills what he does not want. Nature's selection is mechanical, man's selection is rational; nature's selection is accidental, man's selection is purposeful. The partridge is dressed in khaki because nature killed its kith and kin dressed otherwise; man dresses himself in khaki that he may not be killed at all. Human progress is not the result of the natural law of the survival of the fittest, but of the human art of the making of the fittest. Nature surrounds her children with death, man surrounds his with life. Man, through his intelligence, co-operates with nature and with his fellows in order that he may live."

The late Principal of Newnham College, Cambridge, England, is a very learned lady, Dr. Jane Harrison. And

the title of her book, "Ancient Art and Ritual," sounds forbidding. But the work is a thing of charm, composed by one who can *see*, and *tell* you what she sees. "If there is to be any true living art, it must arise, not from the contemplation of Greek statues, not from the revival of folk-songs, not even from the re-enacting of Greek plays, but from a keen emotion felt towards things and people living to-day, in modern conditions, including, among other and deeper forms of life, the haste and hurry of the modern street, the whirr of motor cars and aeroplanes."

"The religious perception of to-day flows," Tolstoi says, "in the Christian channel towards the union of man in a common brotherhood. It is the business of the modern artist to feel and transmit emotion towards this unity of man."

The war has given prominence to the study of eschatology. A widespread change is coming over men's minds in regard to the future life. It is important, therefore, to know where to turn for competent instruction on "the last things." Regarding the Bible doctrine of eschatology, the best authority is Dr. R. H. Charles, Canon of Westminster. In the H. U. L. series, his introduction to the whole subject is called, "Between the Old and New Testaments." The following extracts are from the chapter, "Man's Forgiveness of his Neighbour—A Study in Religious Development." "Let us now contrast in a few words the teaching of the Old and New Testaments, and herein accept only that which is highest in the former. First, whereas the Old Testament in a few passages denounces the cherishing or manifestation of *personal* resentment against a *fellow countryman*, the New Testament requires universally the annihilation of the passion itself as regards fellow countrymen and *strangers*. Again, while in two or more passages the Old Testament inculcates that a man should do positive kindness to a hostile fellow countryman *when in distress*, the New Testament everywhere explicitly and implicitly requires him to render such services, whether the wrongdoer be Christian or non-Christian, prosperous or the reverse.

"We have now before us the startling contrast which the teachings on forgiveness in the Old and New Testaments present. How are we to explain it? . . . A study of the literature that comes between the Old and New Testaments shows that there was a steady development in every department of religious thought in the centuries immediately preceding the

Christian era. . . . On the doctrine of forgiveness new light has come through a critical study of the Testaments of the XII Patriarchs."

The books described above are all small. Smaller than any of the others, and more recent, is "The Ultimate Belief," by A. Clutton-Brock, published in 1916 by Constable, London, at 2/6. Would that this essay were in the hands of every teacher! How marvellously lucid is the style and how intensely vital is the theme, will be evident from a few quotations.

"The more religious we are, the more we see the need of philosophy, and the need of teaching it to the young from the very first. We cannot be good, we cannot teach others how to be good, unless we have clear ideas about the nature of goodness and the reasons why men should be good." "If the great evil in Germany is the conscious worship of Germany, the great evil in England is the unconscious worship of money, and against that our boys and girls have no philosophical protection whatever. They have, it may be said, a religious protection; but religion itself is at the mercy of a false philosophy."

"The philosophy of the spirit tells us that the spirit desires three things and desires these for their own sake and not for any further aim beyond them. It desires to do what is right for the sake of doing what is right; to know the truth for the sake of knowing the truth; and it has a third desire which is not so easily stated, but which I will now call the desire for beauty. . . . These three desires, and these alone, are the desires of the spirit; and they differ from all our other desires in that they are to be pursued for their own sake, and can, indeed, only be pursued for their own sake. If they are pursued for some ulterior end, they change their nature. If, for instance, I aim at goodness, so that I may profit by it, it is no longer goodness that I aim at, but profit. . . . So the spirit has three activities, and three alone, as it has three desires; namely, the moral, the intellectual, and the aesthetic activities. And man lives so that he may exercise these three activities of the spirit, and for no other reason. . . . In every human being there is the desire for the exercise of all three faculties. Education should make him fully conscious of that desire and should encourage him to value it, as a desire of the spirit, above all the desires of the flesh."

"The moralist, if he does not recognize the other two spiritual activities, inevitably comes to think of morals themselves as a means to comfort either in this world or the next, because he does not know what to do with his morals; the mere aesthete inevitably becomes a hedonist; the mere intellectualist a sophist or a pedant. Each is a failure of education."

"Knowledge is always a means to an end, and that end the truth; so that, without the desire for the truth, it is like the technique of an art used for some purpose not artistic, such as money-making—and the result, in both cases, is nonsense. . . . A boy who is taught knowledge without knowing the final reason why he should learn it, comes to hate it. He sees no connection between the labour of learning it and that desire of the spirit for the truth which is certainly in him."

"Unless we exercise our aesthetic activity, the universe is not glorious to us. Science is a discovery of arid facts, and duty obedience to a set of rules. When Christ told His disciples to consider the lilies of the field, He assumed that they had seen their beauty, that they had exercised their aesthetic activity upon them. If they had not done so, His statement that Solomon in all his glory was not arrayed like one of these, would have been meaningless. Solomon's array must have been finer than theirs, because more costly, to anyone who did not see the greater beauty of the lilies, and who was not aware that this beauty was to be valued absolutely and not because of its significance in terms of something else.

Love beauty for its own sake, and you will love it better than luxury, which you only value because it gives you comfort or heightens your importance. And this saying of Christ's is an assertion of the absolute value of beauty and the merely relative value of luxury."

"If you teach a child to pursue his spiritual activities, you must teach him to pursue his own spiritual activities, not yours; to seek for what he sees as goodness, truth, and beauty, not for what you see. But you can do this only if you have faith in the spirit that is in everyone."

"Education ought to teach us how to be in love always and what to be in love with. The great things of history have been done by the great lovers, by the saints and men of science and artists; and the problem of civilization is to give every man a chance of being a saint, a man of science, or an artist.

But this problem cannot be attempted, much less solved, unless men desire to be saints, men of science, and artists."

"Once understand the philosophy of the spirit, and you will see that we are all concerned with each other's spiritual activities."

Postscript. While these lines were being written, a letter arrived, sent on by the publishers, from an unknown correspondent in Belfast, Ireland. The opening paragraph of the letter is a pathetic commentary on what goes before. "I have heard," says my correspondent, "about your book, 'The Call of the East,' which relates to China, and the effect upon the people of Christian missions. I would buy the book, but that in present circumstances is not an available alternative. I am no longer young, being now in my seventy-first year, but I still do such work, as a clerk in a commercial office here, as I am able to do. The remuneration is not large, and from it no margin is over, from which I could occasionally buy a book.

"I take leave to ask if you would choose to lend me a copy of your book for a little while to enable me to read it."

Christian Renaissance in China

Statement of Aims of the Peking Apologetic Group

Translated by T. C. CHAO

WE who are Christians residing in Peking have experienced an awakening of our conscience, as the result of changes in our environment. Not only do we fully understand that Christianity is the greatest need in connection with the regeneration of Chinese society and that the spreading of Christianity is our greatest obligation; but we also clearly see that in the spreading of Christianity at the present time, we must make use of modern conceptions of science and philosophy in order to clear up the religious misunderstandings and doubts of the present generation, and with a view to proving the truth of the claims of Christ. At first, a few individuals had these ideas; but these few made their ideas known to others and out of a common interest and sympathy therewith a definite group was gradually formed. This group must, of course, maintain its proper mission and its right relation to the

outside world. As this organization must be designated, it took upon itself the name "The Apologetic Group." (In Chinese, it may be translated "the group of truth witnesses" 證道團.) As the name indicates, this group is not a secret society. We do, therefore, hereby declare the purpose and general policies of this "group" to all the Christians in China and to all who, we hope, will become Christians in the future.

In the first place we want to make known the cause of the formation of this group, which cause has already been intimated in what has been said above. This can be seen in its four leading ideas. (1) We all know that Christianity is growing in importance in China. Even those who used to antagonize religious movements now recognize the value of studying Christianity. We Christians, therefore, must all the more stir up our spirit and put thought and energy into the study of our religion so that we may make a contribution to national welfare. (2) The world is making rapid progress. Not only is this twentieth century different from the first century in character, but it is also quite unlike even the nineteenth century in numerous respects. And since Christianity is a world-saving religion, it must of necessity adapt itself to the present new situation, thus showing forth its saving power. Consequently we who are living in this age ought to adapt ourselves to our environment so as to interpret in modern terms the truths of our religion. (3) Every country has its particular customs and habits and the thought, language, and literature of its people have close relation to these customs and habits. The customs and habits of China are neither those of Judea two thousand years ago nor those of Europe and America of to-day. The development and the spread of Christianity can not be the same in all countries and under all circumstances. Consequently the people of China must have a special explanation of the Christian religion. (4) As the principles of Christianity are all inclusive and eternal, the sciences that came into being since the coming of Christ should not be in conflict with our articles of faith. But men who lived in the early days when many departments of learning had not yet been discovered, could not but entertain uncritical and incomplete conceptions and interpretations. But we are differently situated. Having at our disposal all kinds of knowledge, we ought to use them to interpret Christianity and thereby prove its fullness and richness.

In the second place, we want to make known the task which we propose. We hope to work along five lines. (1) To hold conferences of both Christian and non-Christian leaders for open discussions of such subjects as the future of Christianity and its relation to our social problems, so that on the one hand we may know the criticisms of Christianity that our thinking people are making, and on the other carefully study these criticisms to find out what the real needs of the Church are as well as to discover how we may apply Christianity to present social needs. (2) To select the most important doctrines of Christianity and social problems and request those who understand our faith thoroughly to prepare lectures thereon, so that through the use of such Christians may understand this method of evangelization and non-Christians may recognize the truth of Christianity. (3) To study the needs of society and prepare Bible study courses that will show how the teachings of the Bible are related to them and so prove that our faith is practical in nature. (4) To point out clearly those interpretations of the Bible, Church policies, forms, and creeds which are not adapted to the mind of modern Chinese Christians and to ask the leaders and members of all the denominations to think carefully on them and study them together, hoping that thereby satisfactory solutions to the many different questions involved may gradually be found. (5) To issue a monthly magazine, known as "Life" in which articles along the lines outlined above will be published.

In the third place, as the existence of our group may give rise to much curiosity on the part of different Christian denominations, we want to make known clearly, truthfully, and emphatically the purpose to which all members adhere. (1) We have organized this Apologetic Group in accordance with the dictates of our conscience, having no idea of selfish pride lurking in us. To quote St. Paul, "We are not as the many corrupting the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." (II Cor. 2:17.) (2) Though this Apologetic Group is a free association of Christians of different denominations, yet the individuals composing it are loyal to the Church of Christ. It is our hope that our call to the different denominations scattered in China will help them gradually to break through the limits set by tradition and sectarianism and to unite themselves into one Church in China as well as in the world. We do not want to

establish a new Church, nor do we desire that on account of our work there should be dissensions between the denominations. (3) We are convinced that the spread of Christianity does not entirely depend on education and knowledge; it does, however, depend largely on good character. Therefore, we who are of the Apologetic Group must set a high standard of character giving no opportunity to outsiders for unfavourable criticisms, so that the faith we hold dear may not be proclaimed in vain. (4) We recognize that the knowledge and experience of such a small group are limited, and so we will be very glad to know the opinions of our fellow believers. We gladly welcome to our group Christians of different denominations at different places who approve our purpose and aim and desire to join us. We will humbly listen to the opinions of those who do not approve of our purpose and work, because truth belongs to no one party but to all men and whatever is within the pale of truth ought not to be hedged in with barriers or confused by dogmatic and unreasonable assertions.

In conclusion, we want to make known that henceforth the responsibility for any work carried out or literature published in the name of the Apologetic Group, will be borne by all the members of the group together.

Introducing the Phonetic

R. E. BROWN

THE success of the first attempt to introduce the phonetic at the Wuhu hospital community was not a subject for front page headlines. The class was made up largely of student nurses who knew character. They were not enthusiastic and said, "It is of no value to us who know character." As for teaching illiterates they did not believe they could learn it. Arriving in the community about the time the class was ended we were disappointed to get this report. The diagnosis of the situation indicated that a successful demonstration on illiterates was needed. After waiting a few weeks until an opportune time, a few women who expressed a desire to study were quietly made into a class. They were largely illiterate. Our Bible-woman was included as she wanted to teach patients.

We were not able to meet every night because of occasional interference by medical work, prayer meeting, etc. However, after about three weeks we were reading right along in the primer. About this time our Chinese pastor came and suggested that it would be a good thing to have a special prayer meeting service that week with some talks on the phonetic. As he had had some honest doubts about the value of the phonetic this was quite pleasing. The pupils had evidently been demonstrating. He insisted that we preside and it was agreed to on condition that he arrange the program. He had no trouble getting the nurses and the Chinese doctor to make addresses on such subjects as the value of the phonetic to the individual, to the nation; the problem of illiteracy, etc.

Two pupils from the class read; one from the sermon on the mount and the other the parable of the good Samaritan. One of them, a middle-aged lady, surprised us by adding a testimony of praise and thanksgiving for this new blessing that had come into her life. She said she knew a few characters but not enough to read and she had never expected to have the privilege of reading the scriptures in public.

Another surprise to the meeting came when members from a workmen's class were called upon to read. This class had begun only five days before but was able to read from the first three pages of the primer. The pastor was not on the program but was asked to say a few words at the end of the meeting. He told how he had changed his mind regarding the value of the phonetic. He compared illiteracy in China and America and hoped that by the aid of this new system China might become a literate nation.

As this seemed the psychological moment charts were distributed to be hung in the wards, nurses' and workmen's quarters. The next day about noon on going into one of the wards an up patient was found standing near the chart with a primer he had borrowed. He was slowly reading on the first page. The nurses and others who knew character had told him the sounds of the "letters" in the first lesson and he was happy on his way to literacy.

With only a little more than a year at the language the teaching of the class had been undertaken with considerable fear and trembling. But the results have been so encouraging and the change in the community sentiment so rapid we have become certain that the Church to-day has a new and powerful

weapon in its hand which may be used against the sin which is so evidently and strongly entrenched in illiteracy.

Our aim for the hospital is to teach every suitable patient. It will not be long before every workman and member of the staff will know it. Then it will be possible for them to help the patients as they study.

An interesting sequel to this story has just come to hand. A son of one of the women in the class came to visit his mother shortly after the class was started. He was a student in an inland middle school to which the phonetic epidemic had not penetrated. It had only been "heard of." He was invited to join the class. He at once caught the idea and the next day learned the alphabet and was ready for practice in reading. On going home he asked where he might get literature. He was given a book or two and one of the lists from the Distribution Fund. A letter has since come from him in phonetic describing his trip home and telling that he is planning to teach it to boys in a night school.

The workmen's class mentioned above, after being helped to the fifth lesson, was unable to meet for a couple of weeks. On going into their quarters one evening they were found in session. They were sitting around an empty goods box which served for a lamp stand. They were reading from the sixteenth lesson and had completed the alphabet. When they were told of some other books that were available they followed us home and the stock of some titles is exhausted.

Church Union in Kwangtung

H. DAVIES

"**I**T has a name but no reality" (有名無實) is so commonly affirmed of institutions established in China by both Church and State that one hesitates to record the formation of any new thing until it has proved its reality by bearing fruit worthy of its name. This perhaps is why the union of several of the leading churches in Kwangtung, which was consummated last July, has hitherto been so meagrely chronicled in the RECORDER. Yet there was really no need for hesitancy in this case, for the reality was there before the name, as was evidenced by the very natural way in which the union was consummated.

THE CALL TO UNION—FROM WITHOUT.

In placing on record this most important and far-reaching event of last year, it would be as well to trace the steps leading up to it. In 1918 a Conference Committee on Church Union was appointed by the Provisional General Assembly of the Presbyterian Churches in China, the Churches of the London Missionary Society and the American Board of Commissioners for Foreign Missions. This Committee met in Nanking in January 1919, and agreed on the following doctrinal basis of union :—

“Our bond of union consists : (1) In our faith in Jesus Christ as our Redeemer and Lord, on Whom the Christian Church is founded, and an earnest desire for the establishment of His Kingdom throughout the whole world ; (2) in our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired Word of God and the supreme authority in matters of faith and duty ; and (3) in our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith, which faith has been the heritage and strength of the Christian Church through all its history.

“The Church which will be established by this Union, being autonomous, will have the prerogative of formulating its own doctrinal statements ; but these will, we believe, in the providence of God and under the teachings of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. Until such a declaration of beliefs has been formulated, each of the different sections of the Church will continue to adhere to its own doctrinal statements.”

It was further agreed that the object of the Union should be “to bind the churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Chinese Church, which shall present a united living testimony to Christ and worthily represent to the world the Christian ideal.”

The form of government adopted was substantially a blend of Presbyterianism and Congregationalism, it being proposed that the united Church should administer its affairs through the Local Church (Parish or Session), the District Association (Presbytery), the Divisional Council (Synod), and the General Assembly.

The above basis and plan of union was sent down to the governing bodies of the churches concerned to express their approval or otherwise, and it was decided that if reports seemed to warrant it a meeting to organize the General Assembly should be called in the year 1921. It was further approved that steps be taken forthwith to consummate local union between those churches which were prepared to unite. Such was the call to union that came to Kwangtung from outside.

THE CALL TO UNION—FROM WITHIN.

But there was a call from within that was far louder than that from without, and it was the call of many voices.

1. The first voice came from the spirit of unity created by the work of the Provincial Council formed in 1913. This Council, consisting of representatives of all the churches and missions of the province, has been a uniting point for Christian effort, and so has brought together the Christians of the various denominations in such a way as to foster that spirit of mutual love and confidence which is the foundation of all true union. From this spirit there came the call "Unite."

2. For many years there has been a steadily increasing demonstration through reciprocity and co-operation of the spirit of unity existing among the missionaries under whose fostering care these churches have grown up. The possibilities of union effort thus became so self-evident that a call for more complete union was the natural result.

3. Western Kwangtung has a natural centre in the great city of Canton, where are situated the headquarters of most of the missions working in the province. This has made it comparatively easy for leaders to discuss in conference from time to time problems that are of common interest. Moreover, it has made possible that social intercourse and spiritual fellowship through which differences of opinion are lost to sight in the presence of those human and divine bonds that link Christians up into one great brotherhood.

4. Added to these was a call arising from a firm conviction in the minds of many that there is no reason why all Christians should not unite in one body. The divergencies of opinion and unseemly wranglings that have left their mark in the divisions that exist among the churches of the West have no significance in the eyes of the Chinese, and it seems

both unreasonable and wrong that the unhappy and weakening divisions of the West should be perpetuated in China.

So, when the call came from Nanking "Unite," the response from Kwangtung was both hearty and prompt.

THE CONSUMMATION OF UNION.

In accordance with the remit from Nanking, in April 1919 the Presbyterian Synod of Western Kwangtung and the governing bodies of the churches connected with the London Mission and the American Board, after having themselves agreed on union, sent delegates to meet and confer together in Canton. There was perfect unanimity on the basis and plan of union, a provisional Divisional Council (Synod) was set up, and a committee was appointed to arrange for the consummation of the union. The proceedings throughout were marked with a heartiness and unity of spirit that augured well for the future. Not only was there no dissentient voice heard, but representatives from two other churches, the United Brethren and the Swedish American, also asked if their churches might be admitted into the Union. The applause that greeted them made further reply unnecessary. In the evening the delegates brought a memorable day to a conclusion by meeting together in Holy Communion as a pledge of their oneness in Him Whom all owned as Saviour and Lord.

In June, six provisional District Associations were organized, comprising representatives of the three churches already mentioned and the church connected with the United Brethren Mission. These District Associations met and appointed delegates to the Divisional Council, and on July 16th and 17th this Council met and consummated the union of the four churches. The church connected with the Swedish American Mission was also welcomed into the Union.

The position therefore in Western Kwangtung now is that the Chinese churches which during the past few decades have been gradually growing up under the wing of the American Presbyterian Mission, the Canadian Presbyterian Mission, the New Zealand Presbyterian Mission, the London Mission, the American Board Mission, the United Brethren Mission, and the Swedish American Mission have now united in one body. The highest court in this union in the meantime is the Divisional Council, composed of representatives of seven District

Associations, which in their turn are made up of delegates from the Local Churches (Sessions) of all the above denominations.

Owing to separation by natural geographical boundaries and linguistic differences, the churches founded by the English Presbyterian Mission in the Swatow district have been left to make arrangements for local union in accordance with dialectic, geographical, and other natural affinities. For the same reasons the Presbyterian Church in Hainan has been left to develop its own local organization.

We now look forward to the year 1921, when with the churches in other provinces that are like-minded, we shall unite in a grand General Assembly and constitute one united church. The name for the united church favoured by those participating in this part of Kwangtung is "The Chinese Christian Church" (中華基督教會), and they have adopted this name provisionally until one has been definitely fixed by the General Assembly of the uniting churches.

The membership of the uniting churches in Kwangtung totals 19,363, being made up as follows:—Presbyterian, 13,008; London Mission, 2,014; American Board, 3,219; United Brethren, 587; Swedish American, 535. The union thus comprises nearly one-third of the total church-membership in the province.

It is obvious that a great many details remain to be worked out before the organization of the new church is complete, so with this end in view an organizing secretary has been appointed in the person of the Rev. Y. T. Li.

THE FRUITS OF UNION.

As very few of the churches within the union are self-supporting, it is quite evident that without the hearty co-operation of the missions concerned such a union would be robbed of many of its best fruits. Fortunately this spirit of co-operation is everywhere manifest, with the result that many of the anomalies that existed hitherto in respect to overlapping are now disappearing. In towns where hitherto there were two or three weak struggling churches one of which said, "I am of the United Brethren," another "I am of the Presbyterians," and another "I am of the London Mission," there is now one strong church which says, "I am of the Christian Church."

Moreover, whole districts hitherto worked by one mission, but which could be supervised by another mission with

greater economy of time and labour, are being handed over to the control of that body. Without the union of the churches on the one hand and the co-operation of the missions on the other, such desirable reforms could not be accomplished.

There still remain several leading denominations outside the new united church. Differences in church government and church practice are holding them back. While this is to be regretted, it is a matter for deep thanksgiving that a spirit of Christian brotherhood prevails between their leaders and those of the united church, so that while the day of province-wide union has not yet arrived, there is ground for a reasonable faith that the day will yet come when all who own Christ as King will unite together in one body to do Him homage and to fight under His banner for the conquest of the province.

Notes and Queries

How can we prevent that those under our influence become "rice Christians"?

1. By teaching the people in the Word of God and leading them to feed upon His Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

2. By teaching the people the true nature of the Church according to the Bible. It is not a society for mutual earthly protection and benefit, but a company of "called-out ones," not of this world, but despised and often persecuted by the world. (John 15: 18, 19.)

3. By teaching them the spiritual doctrine of the grace of giving to the Lord;—that it is a joy to give and even make sacrifice for Him, who gave *all* for us; that even before the Law, it was the Divine principle that one-tenth belongs to God. (Mal. 3: 8-19.)

4. By teaching the people that the Chinese Church is *theirs*, not a foreign institution. That it therefore ought to be supported by the Chinese and not by foreign money. That an indigenous, self-supporting church is dignifying and self-respecting, and that true progress can only be made as the Church of Christ in China assumes a self-supporting basis.

5. By teaching the Chinese self-administration and granting them opportunity to carry it out in their church work. To the exact proportion in which they are self-supporting, the Church ought to be self-administrating.

Christians born and brought up in an atmosphere of the above scriptural principles, will not be in danger of being "rice Christians."

R. A. JAFFREY.

Why are the Chinese churches not self-supported like the early Apostolic churches?

In Apostolic times the missionaries outside Palestine were in the position of travelling laymen, each with his hand-icraft. They were Spirit-filled and prayer-saturated preachers who worked in the open air, or rather social evangelists—chatting about the Gospel in existing synagogues or dwellings. Their work involved no new buildings, either as chapels and preaching-halls, schools, hospitals and dispensaries. The churches they founded were home-circle household gatherings.

In China, mission work at least requires hired premises, and a whole-time non-trading Chinese preacher and school-master; while a full equipment involves the purchase of land, the erection of a well-built hall for worship and evangelistic preaching, a well-furnished school, and perhaps hospital and dispensary.

Now (1) the Chinese as a whole still firmly believe that our mission work is supported by our foreign governments ("else how does the money come?" as I have often been asked quite recently). Thus, its expenditure is no concern of the Chinese. (2) When this idea is so far corrected in the minds of inquirers that they entertain the conception of a "Foreign Benevolent Institution," they remember that Chinese Benevolent Institutions are wont to provide free schools and burial grounds, and administer relief to the poor in winter. They thus argue that we should do likewise. (3) When the members themselves are still further enlightened, there remains the fact that those members mostly live from hand to mouth, on \$1 to \$3 per month. And until the Church has grown considerably above a hundred, their actual spare money, if they gave the whole, would still be but adequate for several months' salary

for the Chinese preacher, and perhaps lighting and cleaning of the premises hired or erected. Thus it falls, as a rule, far short of self-support.

W. ARTHUR CORNABY.

Why so little success relatively among upper classes?

1. It seems to be in the nature of things, and a part of the divine plan. In our Lord's day it was the common people that heard Him gladly, and the upper classes that scoffed and rejected. When He chose the twelve to be associated with Him, and to carry on His work after His return to heaven, He did not take them from the upper classes. Paul, who might perhaps be regarded as himself an exception to the rule, has left on record his own experience, so far at least as the Corinthian Church was concerned, that not many noble were called, and he further goes on to say that God has *chosen* the foolish and the weak and the base things of the world.

2. But while recognizing the fact just stated, we know that the gospel can and does take hold of those in high station, and China can furnish striking illustrations of this. One of our teachers, a man of long experience, says that in order to get a hearing with the upper classes, a man must have a standing, largely a social standing, that commands their respect. And, from the very nature of the case, we have not in the past had any considerable number of such men. But our schools are now turning out men who will be able to meet the highest on equal terms, and we may confidently expect that God will use them to reach some of the highest as well as those of humble station, who must always form the bulk of our church membership.

W. ASHMORE.

Why so few literary lights among the Chinese Christians?

1. In the church of former days there was no special call for men of learning, consequently the Church was indifferent upon this subject and thus such men were not forthcoming when the need arose.

2. The government of the Church being largely in the hands of foreigners who were unacquainted with Chinese learn-

ing, they were unable to distinguish between men of ability and others and thus as men without ability filled the vacant places men of ability were unwilling to come forward.

3. As the management of mission schools was also largely in the hands of foreigners they naturally emphasized the study of English and neglected the study of Chinese. Thus not only was there no chance of producing men of ability but even the idea of producing such was lost sight of.

4. In regard to already existing scholarship the Christian Church adopted an attitude of suspicion and doubt. Thus, apart from men who were bound to accept such work as a means of living, or forced by some other circumstances, none would accept positions in connection with the Church.

5. Real scholarship being rare in China, because of the difficulties in connection with study being great, the ordinary man simply made a general knowledge of learning his aim. If one by chance should excel in his studies he at once rose into high position. How could the Christian Church hope to get hold of such men?

6. May we ask how the Christian Church can possibly by special treatment overcome the offers made by the outside world and attract these specially gifted men? Unless this class meets with such special treatment it is hopeless to expect them to submit to the conditions at present existing.

FAN TZE MEI.

Our Book Table

FOREIGN RIGHTS AND INTERESTS IN CHINA. WESTEL W. WILLOUGHBY.
*The Johns Hopkins Press, Baltimore, Maryland. G. \$7.50. For sale
by Ed. Evans & Sons, Ltd., Shanghai. Mex. \$12.50.*

This book of nearly 600 pages, by one who has personal knowledge of China, is an attempt to define the present status of foreigners in China. In the main as found in official documents and in lesser measure in practice, the "rights and interests" of diplomats, merchants, and missionaries, in connection with residence, trade, navigation, postal facilities, concessions, extra-territoriality and religion, etc., are dealt with. Japan looms large in the book and her camouflaged plans to secure "paramount control" in China are frankly dealt with, together with the way she has gone the Powers one better in the "rights" claimed from the

treaties. The claims—implied or expressed—of foreigners and foreign states, together with the obligations in which China is involved are seen to be complex and incompletely known; foreigners, however, know better what they want than the Chinese know the obligations China has incurred. In our thinking these "rights and interests" would better be called "acquirements." There seems to be a touch of unconscious irony in the fact that after (in Chapter IX) asserting that so far as official pledges on the part of the Powers are concerned, China's sovereignty and territorial integrity stands on a fairly strong basis, Chapter X takes up the question of "Spheres of Interest," a point which seems to make a rather pronounced dent in the idea of "territorial integrity." A clear distinction, moreover, is made between "territorial" and "administrative" integrity, the latter apparently not being assured. Extraterritorial "rights" are said to owe their legal existence to concessions on the part of China, and it would appear that in many cases a privilege of residence has hardened into a "right" to hold property; out of situations of sufferance on the part of the Chinese have sprung vested rights which the Powers expect the Chinese government to protect, and themselves aim to protect if China fails. The book deals with the legal rather than ethical aspects of these "rights," which are based upon desire rather than duty, but sooner or later the ethical basis also will have to be considered, and in our thinking the sooner the better. Naturally this book is of more interest to diplomats and jurists than to others. It will, however, help any who sincerely desires or needs to understand better the present tangle of relations in which China is enmeshed through the enforced penetration of the West. The pressure of economic expansion has forced China to grant privileges; the same pressure is preventing her getting them back, even if she wants them, on the plea that she is not ready for them. The author is not encouraging as to China's ability to reform her judiciary system in accordance with Western standards—a fact which will defer the day when extraterritoriality will end. The author has tried to be fair and has quoted Chinese as well as foreign authorities. China cannot withdraw into herself and perhaps by-gones will have to be by-gones. Such studies as this will help forward the day when an understanding more satisfactory to all concerned will be achieved.

THE NEW MAP OF ASIA (1900-1919). HERBERT ADAMS GIBBONS, *Author* of "THE NEW MAP OF EUROPE," "THE NEW MAP OF AFRICA," etc., New York, The Century Company. Second Printing. Pp. 571. \$2.00 gold net.

The author of this book was for three years (1910-1913) Professor of History and Political Economy in Robert College, Constantinople, has been prominent as lecturer, traveller, newspaper correspondent of the *N. Y. Herald*, etc., in Europe, and was present at the Peace Conference. This work seeks to show in detail how the treatment of the various nations and racial groups of Europe, of Asia, and of Africa by the "Great Powers" in the past and likewise at the present time, has made a permanent world peace an impossibility. "No commentary is needed to drive home

to the reader the heartlessness, the immorality, the hypocrisy, the brutality of the European powers in their relations with Asiatic races." (P. 263.) "It had become perfectly evident during the Peace Conference that the Entente powers intended to apply the principles they had proclaimed only, in the case of nationalities subject to their enemies, and that President Wilson had not the courage to practice what he preached." (P. 367.) "There never would have been any Japanese imperialism had European powers not been conscienceless hogs." (P. 477.) In such a wide range of political and other history there must be many slips in details, and as in the phrase just quoted there are examples of "the weakness of intemperate strength," yet there are sufficient solid facts to fortify the main claim of the book. That Shantung should be uniformly misspelled "Shangtung" is at once inexplicable and inexcusable.

S.

PUBLIC DEBTS IN CHINA. By FRING-HUA HUANG, PH.D. *Studies in History, Economics, and Public Law, Edited by the Faculty of Political Science of Columbia University, New York. Longman, Green & Co., Agents, London. 1919. With six Appendices and a Bibliography. Pp. 105.*

This is a thesis for the degree of Doctor of Philosophy, in seven chapters giving an outline history of Chinese Domestic Loans, Indemnity and War Loans, Railway, General and Provincial Loans (Domestic and Foreign), with a very sensible chapter of Conclusions and Suggestions.

The author writes with commendable restraint and considerable detachment, though his narrative covers the details of the wolfish conduct of greedy outside nations dealing with the guileless Chinese lamb. With much of the criticisms many if not most friends of China will be quite in sympathy.

At the same time they would be pleased at some recognition that it is the political incapacity of the people and the hitherto remediless corruption of Chinese officials which has necessitated foreign loans. There is no mention of the vast benefits to China of an honest administration of the Chinese Maritime Customs, or of the financial salvation of the country through the collection of the Salt Gabelle under Sir Richard Dane, whose name does not occur.

The long catalogue of Foreign Loans only extends to June 1918, since which time the total loans to Japanese may for aught we know have doubled.

The booklet will be of service to those who have occasion to study the subject.

S.

THE SHANTUNG QUESTION AND OTHER CLAIMS AS OFFICIALLY PRESENTED TO THE PEACE CONFERENCE AT PARIS BY THE CHINESE PEACE COMMISSIONERS. *Chinese National Welfare Society in America. March 1st, 1920. Third Edition.*

This is a 95 page booklet (7½ inches × 5 inches in size) in three parts (in the Table of Contents strangely called "volumes"). It is a compendium of documents relating to the case of Shantung

as between China and Japan. Part I gives the preliminary "Instruction" to the Japanese Minister, with an analysis of the Twenty-one Demands, etc. Part II gives China's side of the case under four heads, and Part III states the demand for the renunciation of Spheres of Influence, the withdrawal of foreign troops and police, of post-offices, telegraphs, wireless, etc., of Consular Jurisdiction, of Leased Territories, Concessions and Settlements, and a claim for Tariff Autonomy.

Parts I and III are followed by a brief "Conclusion" summarizing the argument with no rhetoric or special pleading. This publication is a sign that the Chinese, in America at least, are waking up to the importance of countering the all pervading Japanese propaganda. This should have been done long ago, and should be unceasingly done now.

S.

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION, SURVEY OF MIDDLE AND HIGHER PRIMARY SCHOOLS. *Compiled by Rev. H. W. LUCE, Associate General Secretary, from data collected December 1918 to April 1919.*

This compilation of replies from 52 per cent of the Christian middle schools of China to the 566 items in the elaborate and carefully prepared "Form for co-operative survey" prepared by Mr. Luce in the autumn of 1918 is the most exact and valuable study of Christian education in China that has yet appeared. The compilation presents the statistics of the replies together with a reprint of the questions answered. The two must be taken together and carefully studied in order to gain the definite values which the "co-operative" survey affords. From a study of these statistics "vital findings" can be secured on the basis of which more intelligent consideration can be given to almost every problem of Christian education. It is to be hoped that these statistics are a beginning in that searching, scientific study of Christian education on which alone an efficient, progressive program can be based. Every Christian educator in China should undertake a thorough study of these tables. An exchange of such studies will add greatly to the "co-operative" value of the survey.

L. C. P.

JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. *Vol. LI, 1920. Kelly & Walsh, Ltd., Shanghai.*

This issue of the Journal will be useful to those interested in China from the point of view either of its history, art, commercial development, antiques, poetry, or religion. W. Clifton Dodd treats of the relation of Chinese and Siamese, by describing the seven waves of migration of the Tai southward. In "Names and Nicknames of the Shanghai Settlements," George Lanning gives much interesting historical information about Shanghai as revealed in the names of its streets and various cognomens. Dr. Arthur Stanley compares "Chinese and Greek Art Ideals," showing how the Chinese have excelled in their appreciation of nature, though they have dropped behind the Greeks in their appreciation

of the human form. In a study of "Destiny, Fate," Mr. Evan Morgan helps one to understand why initiative has been weakened in China. Mr. Isaac Mason in a "Chinese Life of Mohammed" gives the Chinese idea of this great religious leader. Mr. Herbert Chatley gives a study on the possibilities and significance of China's coal deposits. An article on "Chinese Ideas of Antiques" contains much quaint psychology in connection with Chinese ideas of why antiques have value. Mrs. Florence Ayscough in an article revealing in itself vivid poetical feeling, deals with "Chinese Poetry and its Connotations," giving a detailed insight into the social background of Chinese poetry. Taken altogether this volume is unusually interesting.

CHATS ON ORIENTAL CHINA, by J. F. BLACKER. London: T. Fisher Unwin. 10/6 net.

This is a new "impression" of a book which was much appreciated when it first appeared in 1908. It was recognized as a useful introduction to the study of Chinese and Japanese ceramics, but much water has flowed under the bridges in England and America during the last twelve years. There have been more additions to the published knowledge of Oriental ceramics during these years than at any other period; and yet the publishers of this one-time excellent book are content to bring out another edition without revision which would bring it up to date. The only new things in this edition are the colored plates which are most creditably executed. After the first publication of this book the author, Mr. Blacker, collaborated with Edward Gorer in bringing out the magnificent two volumes on "Chinese Porcelain and Hard Stones." Hobson has published his monumental work on "Chinese Pottery and Porcelain," and the Metropolitan Museum its volume on Early Chinese Pottery, but the large stock of information in these volumes has not been drawn upon. From the standpoint of the present high cost of printing the publishers may justify themselves in issuing a "Fourth Impression" of this book in 1919 without revision or addition, but failure to do this is at the expense of the reader.

JOHN C. FERGUSON.

THE NEW CHINA REVIEW. Edited by SAMUEL COULING. August 1920.

This number contains a critical study, by Prof. H. H. Giles, of one of China's poetical rhapsodies, already translated and published by Mr. Waley. The political condition of the State of Lu, as it was known to Confucius, is treated by Mr. Arthur Morley. This article gives evidence of long and careful research. A study of Chinese life on the Tibetan foothills treats of the supernatural; in connection with this much interesting detail is given. The Rev. G. G. Warren concludes his summary of D'Ollone's investigation of Chinese Moslems. The two principal points are in connection with the Chinese name "Hui Hui," and the origin of Chinese Moslems.

THE KOREAN SITUATION No. 2. *Issued by the Commission of Relations with the Orient of the Federal Council of the Churches of Christ in America.*

Distinguishes plainly between reactionary and militaristic forces on the one hand and liberal and progressive on the other. Recognizes the mal-treatment accorded to some agitators in Korea. Does not think that America would ever intervene in a military way to help free Korea from Japanese rule. Claims that continued effort on part of Koreans to secure immediate independence will be harmful rather than helpful, and intimates that Korea may not yet be sufficiently trained for a democratic form of government. Does not think that any action of the Japanese Government is against Christianity as such, as the Korean question is primarily political and not religious. While criticising the Japanese where necessary, advises co-operation with them on the part of Koreans, while not giving up hope that independence will finally be granted.

HILLS OF HAN. By SAMUEL MERWIN. Indianapolis. The Bobbs Merrill Company. 365 pages.

A story of a girl of nineteen who, when returning to her widowed father, a well-known and devoted missionary in mid-China, meets on board the ship an author, who intends to investigate Chinese political conditions. She is attracted by him, and hears that he is unhappily married. She arrives at her home to find the country much disturbed and her father goes off on foot to investigate an attack made on a mission station. His mental processes on his journey are carefully described, as well as his conclusion that heathenism is better than Christianity for the Chinese, and that he has been wasting twenty years of his life. In this hour of despondency he falls into grievous sin. He later begins life over again. A cablegram announces that the hero is divorced, and he marries the heroine a few days later. Chinese seldom appear, except as a rather unpleasant background to the events described. The writer has apparently never heard of the presence of consuls in China, on their jurisdiction over their nationals in times of danger.

M. E. F.-D.

耶穌我救主. Prepared by Mrs. DONALD MACGILLIVRAY and LEO WEN LIN. Published by the China Sunday School Union, 5 Quinsan Gardens, Shanghai. Price M. \$0.50. Size, 7 ins by 9, 100 pages.

A well-bound and attractive book of pictures of incidents in the Life of our Lord together with illustrations of the parables. There are explanatory verses from the Mandarin Bible in clear type on the page facing each picture. The book would be excellent as a prize in a Sunday school, and as a Christmas present would delight the heart of any Chinese child. Three of the pictures are coloured, and forty-four are in black and white and that some of the latter are rather indistinct is the only drawback to the usefulness of the book.

M. E. F.-D.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. *27th Annual Session, 1920. Edited by FENNEL P. TURNER, Foreign Missions Conference, 25 Madison Avenue, New York City. G. \$0.75.*

This report enables us to get a world view of missions as seen from the viewpoint of its supporters in the United States. In connection with the question of unoccupied fields, Dr. R. E. Speer states that the United States has been spending on foreign missions about thirty million per annum during recent years. In reading one gets a glimpse of the energizing ideals which are responsible for this altruistic giving and for appeals for wider support as expressed through the inter-church movement and other organizations. Dr. John R. Mott gives a most stimulating survey of the present Christian opportunity throughout the world. Considerable attention is given to the changes taking place in the relation of missions to governments. It is shown, for instance, that where formerly missions had the lead in many countries in education, governments are now taking it from them. It is encouraging to note how the whole movement for Christian co-operation through the world is growing in spite of adverse criticisms and opposition in some quarters. There are emerging national missionary bodies, like the Foreign Missions Conference, in many countries through which Christianity is beginning to express itself in new ways, and which promise tremendous strides forward in Christian co-operation in the near future. The question of the support of the missionaries is treated sympathetically in detail, and in an enlightening way. Mr. George E. Roberts, vice-president of the National City Bank of New York, who is in close touch with the cost of living and exchange all over the world deals with the question as to whether the present inflation of currency and prices will change for the better. He thinks that eventually it must, but does not give much hope for the immediate future. The question of the support of organizations like the China Continuation Committee is gone into at length, and the principle of their support by the Boards accepted. The budget for this purpose, however, is to be approved by the missions on the fields concerned. This seems somewhat cumbersome and complex, but in the end makes the support of such organizations more definite. To read a volume like this is to get a better understanding of where the missionary enterprise is going. Many other questions besides those mentioned are taken up, not the least being the attempt to get in touch with German Christians again.

THE INFLUENCE OF ANIMISM ON ISLAM. *By SAMUEL M. ZWEMER, D.D. Macmillan. G. \$2.00. 7½"×5".*

To readers in China who have but little opportunity of studying the beliefs and practices of Moslems, this book will give much interesting information. In view of the stout claims to monotheism made by Moslems, it is decidedly interesting to find so many other objects of worship and veneration recognized among them.

While chiefly concerned with the connection between Islam and Animism, the book touches on many things with which we are acquainted in China, by no means confined to Mohammedans.

Many of the superstitions we meet in this land are shown to be widely held throughout the world, probably pointing to some common origin in the remote past. Tree and stone worship, amulets and charms, magic and sorcery, the disposal of finger-nails and hair, etc., these are matters which we meet in all parts of China, and on which interesting information is here given.

While many of the ceremonies mentioned are familiar among Chinese generally, some are peculiar to Moslems, or have a different shade of meaning with them. The 'Aqlqa sacrifice, connected with a newly-born child, is practised, in part at least, by Chinese Moslems, the hair being shaved off the child's head and an equivalent weight of silver being given to the A-hung—instead of to the poor.

Dr. Zwemer fulfils his purpose of showing "how Islam sprang up in Pagan soil and retained many old Arabian beliefs." We agree with him that wise and sympathetic missionaries will "find points of contact in Animistic Islam that may lead discussion straight to the Cross and the Atonement."

I. M.

STUDENT MINISTRY TO CHILDREN: *Manual for Teachers in Daily Vacation Bible Schools. Edited by HELEN WAGNER KULP. Published by Shanghai General Committee on Daily Vacation Bible Schools. 1919.*

There can only be a hearty endorsement of such a movement as that which this little hand-book aims to assist, the controlling idea of which is to teach idle children through the otherwise idle students in mission schools in our too often idle churches and chapels. The initiation and promotion of the plan is chiefly due to Rev. Robert G. Boville of New York City, whose second visit to China has not only further stimulated the movement this season but promises larger reaches of influence next year. As a suggestive "first-aid," the matter collected in this manual has been serviceable, but for future use one more consistently in Chinese or bi-lingual, with more detail for inexperienced student-teachers, would be expected.

J. L. S.

A NATIONAL SYSTEM OF EDUCATION. WALTER SCOTT ATHEARN. *George H. Doran Co., New York. G. \$1.50.*

The author shows in a striking way how education in the United States is becoming nationalized and gives various systems for achieving this from a state and church point of view. He makes it quite clear that the importance of religious education, which he defines as the motivation of conduct in terms of religious ideals of life, has been overlooked. He assumes that it is settled that on account of the principle of the separation of Church and state, the teaching of religion must be kept out of the public schools. This means that parallel to a national system of secular education, the Church must have a system of religious education which involves a large army of workers and a tremendous outlay. The author believes this necessary, however, if we are to combat the danger of materialism in a purely secular educational system. He

seems to overlook the fact, however, that the sectarian interests which have forced religion out of the public schools will also work for separation when you endeavour to get a national system of religious education. It would look as if we shall have a series of national systems running parallel to a certain extent to a national system of secular education. Fourteen diagrams help to make clear the author's ideas.

THAT DAMN Y. By KATHERINE MAYO. Published by Houghton Mifflin Company, Boston and New York. Price \$3.50 gold. 432 pages.

An exceedingly interesting account of the service rendered by the Y. M. C. A. to the American Expeditionary Force in France compiled by a practised writer after eight months' investigation of the work at the Front in all its branches, both before and after the Armistice. It is a wonderful record of great difficulty overcome and of heroic work done by men and women often under conditions which might well daunt the boldest. Ninety per cent of the welfare work done in Europe for the A. E. F. was performed by the Y. M. C. A. The title (which might be bettered) is one of the phrases which was often on the lips of American soldiers.

M. E. F.-D.

STORIES FOR TALKS TO BOYS. F. H. CHURLEY. Association Press, New York. G. \$2.00. Pp. 350.

No claim of originality is made for this book which is designed especially for the use of Sunday school teachers, scoutmasters, boys' club leaders, Y. M. C. A. secretaries, and others who are called upon to speak to boys. Boys would enjoy reading it. All of the stories are clean and wholesome and many inspiring. They are arranged under sixty-five headings such as: ambition, character, conscience, courage, father and son, habit, health, ideals, joy, love, mother, optimism, patience, prayer, religion, service, training, vision, wealth, work, etc.

This is just such a volume as we have long needed and it fills the bill admirably. The type is large enough and clear; the paper and binding are satisfactory.

J. C. CLARK.

MISSIONARY MORALE. By GEORGE A. MILLER. Published by the Methodist Book Concern, 150 Fifth Avenue, New York. Price \$1.00 gold. Size 7 x 4½ inches. 156 pages.

"To discover the sources of the missionary's morale and live by them," says Mr. Miller, "is to achieve the victory that overcometh the world." In this book he does his best to help us all in the search, and in the life which should follow the discovery. The advice to would-be missionaries and to those who train them is excellent.

M. E. F.-D.

THE CHRISTIAN BASIS OF WORLD DEMOCRACY. By KENNETH SCOTT LATOURETTE. Association Press, 347 Madison Avenue, New York. \$1.00 gold. "Books with Purpose" series.

The attraction of a good title is apparent in the case of this book. And the contents are not disappointing. Arguing from the premise that the Kingdom of Heaven as conceived by our Lord was an ideal social order to which all races might attain, Professor Latourette makes a careful and searching study of the principles of Jesus as applied to the great national and international problems of to-day. The skillful use of the author's intimate knowledge of world history and of the present day problems in the East together with the vigour of his method, based on actual class-room questions and answers, make this little book peculiarly well fitted for the needs of Chinese students in their earnest search for truth.

J. J. C.

THE CANTON UNION THEOLOGICAL COLLEGE CATALOGUE, 1919/20.

UNIVERSITY OF NANKING BULLETIN CATALOGUE, 1919/20.

UNIVERSITY OF NANKING BULLETIN DEPARTMENT OF MISSIONARY TRAINING, 1919/20.

The course outlined in this announcement runs into five years.

WORLD FRIENDSHIP. The American Council of the World Relations for International Friendship of the Churches, 75th Street, New York. Deals with various subjects affected by the program for world friendship.

WENCHOW; A WONDERFUL STORY OF MISSIONARY PROGRESS AND OPPORTUNITY.

UNITED METHODIST MISSION IN EAST AFRICA.

SCHOOLS IN CHINA FOR CHRIST.

Pamphlets dealing with the work of the Foreign Missions Committee of the United Methodist Church, and sold for 2d. They suggest attempts to study the situation and to form new policies in connection therewith.

SURVEY OF THE FIELDS AND WORK OF THE NORTHERN BAPTIST CONVENTION.

This booklet of 151 pages is packed full of detailed information about the work of the Northern Baptists throughout the world. It is both comprehensive and condensed; even busy men can read it.

LOVE IN ACTION. Annual Report for 1919 of the Hangchow Medical and Training College. An attractive booklet giving interesting personal and statistical details about the work of Dr. Main's hospital.

Missionary News

New Methods

Last year we opened a school for blind boys, which is run by a blind catechist who is also assisted by a blind teacher-student from Moukden. It has throughout numbered ten blind boys, the numbers being limited only by means.

R. D. LORD, Yenchow.

1. We have won the confidence of a great many of the leading business men by giving a series of seven weekly lectures, followed by discussion on modern principles of business. This seems to have proved to the business men that we are here to serve.

2. A purely Chinese laymen evangelistic movement. This has just started. Its effectiveness has not yet been demonstrated.

L. TODNEM, Tsinanfu.

1. We have used this year a new method of holding the Christian leaders' class. Instead of holding this in the central stations as formerly it has been moved from one out-station to another, continuing a week in each out-station visited for five weeks last fall and a month this spring. The morning and evening were given to study, recitation, and religious services, and the midday hours to preaching in the surrounding villages; more than a hundred villages were touched in this way.

2. We have by hearing the testimony of a number of these men, learned that the tent preaching is a very effective

method and we would recommend it to those who have not tried it. We are going to try holding large meetings in large centres, borrowing buildings from the Chinese for this purpose.

H. G. ROMIG, Tenghsien.

The organization of a Children's Church where the older children of the boarding schools are put at service for the children of the street has done much for the boys and girls who have recently joined the church, and has interested other students in practical Christianity. Instruction is also given to many little children who come only to this service. Every child has an attendance card which is stamped each week. Singing, Bible truth, and hand work are the things taught.

H. E. DAVIS, Shanghai.

For the last three months I have given our workers 15 chapters a month in the Bible to study and then at the end of each month I have called them together here at the head station and examined them in these 15 chapters. Then I let them give an account of their month's work, and then discuss with them any improvement that could be made along any line and any new line of work that we had discovered to be necessary. A little refreshment in connection with this meeting is followed with united prayer for the same month's work.

E. A. AANDAHL, Tonguek, Honan.

In answer to your question I would say that the Rev. F. S. Drake started intensive student work here last year in connection with the Y. M. C. A. and feels very much encouraged. A wealthy ex-taotai has got his son to join and he and one or two others have given several tens of dollars. Mr. Drake has English classes, Bible classes, and tennis run by the members themselves with dollar subscriptions, and lectures by local and outside men in chapel. There is also a billiard table and a gramophone. A nucleus is gathering round.

F. MADELEY, Tsingchowfu.

1. A plan of study for the women—ten steps—(1) 12 Bible courses; (2) ten verses and tracts; (3) an easy book of doctrine; (4) selected hymns; (5) catechism, etc., to Gospel of Mark. First step completed the student is given a certificate with a colored paper star pasted under the numeral one, and room for other stars as other steps are completed. 2. A deputation of local church members and workers, with one of the missionaries goes out for a week's preaching in a country village where there are no workers or Christians. Expenses are paid by local Church.

J. N. MONTGOMERY, Hwai-an-fu.

THE BIBLE UNION OF CHINA.

PURPOSE. 1. We, the undersigned, are constrained to band ourselves together as an association "to contend earnestly for the faith which was once for all delivered unto the saints."

BASIS. 2. This "faith" we hold to have been revealed in the Holy Scriptures of the Old

and New Testaments, whose *integrity* and authority as the inspired Word of God we most fully accept. The fundamental doctrines of this "faith" we hold to be set forth in the Apostles Creed, accepted according to its original and obvious meaning.

CAUSE FOR ACTION. 3. We note with anxiety the divisive character of much of the recent teaching in certain theological seminaries of the West. We feel that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible. We are convinced that this is no time to sit quiet or even to pray and work merely in private while we allow the entrance of teachings which are dividing the Christian body and leading many to doubt the foundations of Truth and accept in their stead an incomplete "social gospel."

We therefore present the following program:—

PROGRAM. 4. To this end we desire:—

- (1) To unite in prayer that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals, and a fresh realization of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of missionary work.
- (2) To promote the circulation, reading and study of the Bible, trusting that its Divine Author will use

this movement as a testimony to its integrity and authority.

- (3) To prepare and circulate literature and text-books, witnessing to the fundamental truths of the Bible.
- (4) To represent to our home boards and supporters the vital importance of accepting for missionary service only such candidates as will handle aright the word of truth. To help in finding and securing the election, upon the faculties of our Christian institutions, of such men and women as will uphold the Christian fundamentals.
- (5) To arrange for deputation work and occasional lectureships looking to the convincing presentation of the fundamentals of the Christian faith; and to make these available to Christian educational institutions, thus helping to counteract by positive teaching any attempts to influence, by text books, or otherwise, students and church leaders towards beliefs and activities contrary to sound doctrine.
- (6) To maintain sound teaching in theological seminaries and Bible schools and prevent divisive influences in the same, specially on such cardinal truths of the Bible as are now being attacked, e.g., miracles and the atoning sacrifice of Christ, and to seek means by which able exponents of the "faith" may reach the present and future leaders of the Chinese Church.
- (7) To ensure that those who faithfully uphold the principles herein set forth may be adequately represented on mission and union committees and in other movements and organizations. To secure the appointment by missions, churches, and organizations of such delegates to the proposed NATIONAL CHRISTIAN CONFERENCE of 1921 as will most faithfully uphold the standards herein set forth, and otherwise influence the Conference in the interests of evangelical truth.
- (8) To promote all measures for the deepening of the devotional, evangelistic, and missionary spirit in all Christian enterprises.

[This statement was adopted by one hundred and fifty missionaries on Kuling in August. An ad-interim committee of which Rev. H. M. Woods, D.D., is Chairman has been appointed. An invitation to join this Association is to be extended to all missionaries in China.—ED.]

TO THE CHINA SUNDAY SCHOOL
UNION AND OTHER CHRISTIAN
BRETHREN IN CHINA.

The Christian Committee in charge of the plan for the World's Sunday School Convention to be held in Tokyo in October send their most sincere greetings to the Sunday School workers and other Christians in China.

We are looking forward to this World's Sunday School Convention as one of the greatest opportunities that has ever come to Japan for the promotion of the modern Sunday School

Movement, and for giving stimulus and strength to the Christian Church in general. We have confidence in the World's Sunday School Association that the program that they are preparing and the delegates and speakers that they will bring will give to our delegates not only information, but inspiration as well, and make a lasting impression. We are confidently expecting that through our delegates who come from all parts of Japan, and the visits of the foreign delegates together with the press reports of the Convention, that the Christian message will be given to Japan as never before. We hope, too, that through the visits of the foreign delegates, and the representative delegates who come from the different countries, that this same blessing may be carried to the other nations of the Far East to as large an extent as possible.

We have been glad to hear from time to time of the wide and increasing interest of the Korean Christians in the Convention and that they expect to send their full quota of two hundred delegates, or more. We anticipate that their presence will make a distinct contribution to the spiritual life of the Convention. We are anxious, too, to have a representative delegation from China, not only for what you will be able to take back, but for the contribution that you may make to the success of the Convention. It is fortunate for us, but only an incident, that this truly World's Convention shall be held in Japan, and we are hoping and praying that the delegates from all the different nations will come together in the true spirit of Christ and World's Brotherhood.

We are fearful whether we shall be able to comfortably entertain our foreign delegates, but the foreigners in Tokyo and the Japanese, both Christian and some non-Christians, are planning to open their homes to entertain the delegates and some have asked especially to be allowed to entertain Korean and Chinese delegates.

Besides the general program, which because of the music and pageantry will be wonderfully inspiring, the Committee are planning for a scientific institute, and we shall be glad to have one conducted in Chinese for the Chinese delegates, the same as we are planning for the Japanese, Korean, and Occidental. In these institutes we plan to use the experts from abroad and the program can be made to suit the desires of the Chinese Sunday School Union.

Some of us were glad recently to meet and to hear Mr. Yui, the National Secretary of the Chinese Y. M. C. A., and we are looking forward to real pleasure of Christian fellowship on a much larger scale at the time of the Convention. We believe such associations will help us better to understand each other, and help us to be able better to work for the common cause of the Kingdom in which we are alike interested.

We assure you that our one hope and prayer is that this World's Convention may be used of God in firmly establishing the Modern Sunday School Movement, so that not only the children of Japan, but the children and young people of Korea and China may be reached for Christ to a large extent in this generation, and that much greater success may be made possible for the whole Christian move-

ment. To this end we need not only your co-operation in the sending of delegates but your earnest prayers.

Your brethren in Christ,

S. EBARA, 江原素六, Chairman, World's Convention Committee, Member House of Peers.

KAJINOSUKE IBUKA, Vice-Chairman, World's Convention Committee, President Presby. College, Tokyo.

H. NAGAO, 長尾牛平, Vice-Chairman, World's Convention Committee, Director Imperial Railway.

Y. HIRAIWA, 平岩愼保, Vice-Chairman, World's Convention Committee.

HINOMICHI KOZAKI, President National Sunday School Association, Pastor Reinanzaka Church.

H. KAWASUMI, General Secretary, National Sunday School Association.

HORACE E. COLEMAN, Educational Secretary, World's Sunday School Association.

A. OLTMANS, Member Executive Committee for World's Convention.

(Later advice from Japan states that enthusiasm for the Korean delegation has waned and it is doubted that much of a delegation will attend.—ED.)

CHRISTIAN CLUBS IN HANG-CHOW.

Hangchow is getting to be a great place for conferences and clubs. It has two distinctively Christian clubs. One is the "Christian Fellowship Club." It meets every Tuesday evening except during the summer and the China New Year holidays. Originally one club it has grown now so that it is divided into two sections, "East" and "West," that is eastern and western parts of the city, for there is no distinction between Chinese and foreign members. The purpose of the club is to give mutual help in the Christian life and work and to promote sociability among the young Christians. There are

from thirty to forty in each section and there is a friendly rivalry to see which can get the largest number of members each evening. The number present is telephoned so that each section knows how many the other has. A programme committee arranges the topics and leaders for three months ahead, the leader always being the host of the evening. Forty-five minutes are spent in Bible study or in the discussion of some practical problems in the light of the Bible. Refreshments are then served and the rest of the time is spent in social pleasures, — games, stunts, and the like. Some very bright things are gotten up for these evenings. The membership consists of young men, married and single. Married men always bring their wives and single ladies do not hesitate to come and have as good a time as any one. The expenses are met by voluntary contributions. Missionaries are all welcomed and sometimes asked to serve on the programme committee, but the leadership is in the hands of the Chinese. A big union meeting is held once a month at which there is a special programme.

Our other distinctively Christian club is the "Christian Leaders' Fellowship Club." This was organized some four years ago, the purpose being to give the leaders in the churches a chance to get acquainted. Only those who are leaders in the churches are eligible for membership,—preachers, church officers, school teachers, Sunday school teachers, leaders in personal work, women evangelists. The dues are forty cents a year. A meeting is held every two months either in connection with one of the churches, the Y. M. C. A., or one of the Christian

schools. The order of the gathering is first refreshments, which are paid for from the funds of the Club. While this is going on people chat, walk around and get acquainted or sit as they please. Then follows an address on some assigned topic of practical help to leaders.

At the last meeting, which was held at the Union Girls' High School, after refreshments on the lawn, Rev. T. C. Bao, as chairman of the committee, reported on the lottery survey. (See CHINESE RECORDER, August, page 589.)

J. MERCER BLAIN.

Gleanings from Correspondence and Exchanges

Messrs. Edward Evans & Sons, Ltd., 30 North Szechuen Road, are now sole and exclusive agents for the Christian Endeavour publications.

Miss Ruth Paxson has been elected Hon. General Secretary of the Yunnan Chinese Home Missionary Society. She has severed her connection with the Y. W. C. A.

Drs. C. J. Davenport, Philip B. Cousland, and Thomas Gillison have had the order of the Chia Ho, 5th Class, bestowed upon them by the Chinese Government in recognition of their long and valuable services. We offer our congratulations.

From the "London and China Express" of June 17th, 1920, we learn that a school for Chinese is to be opened by Chinese in that district of London known as "Chinatown." The initiators of this experiment are all Chinese. The classes are to be free, and the necessary expenses met by voluntary contributions. About fifty men and forty children entered the school when it was opened.

At the 37th annual meeting of the International Missionary Union, held at Clifton Springs, New York, in June, over a hun-

dred missionaries were present. A resolution was passed calling upon the governments of the countries under whose flags these missionaries were sent out, to make sure that the same religious freedom is obtained for their mission countries as is enjoyed by their homelands. Cordial endorsement of the inter-church movement was also given.

Recently in Yung-hsing-hsien, Hunan, several women whose feet had been bound were seen walking barefoot. In one case especially the feet had been bound very tightly, and walking appeared very difficult and painful. The women were decently clothed and of modest and respectable class. This unusual step was taken to demonstrate that they had really unbound their feet, and to furnish an object lesson for the stimulation of others. This is one result of an active anti-foot-binding campaign in that district. Such things are encouraging.

The Rockefeller Foundation announces its decision not to establish the proposed medical school in Shanghai. The world situation has changed so greatly that much of the energies of this foundation have to be deflected to Europe, and put into meeting

world needs, hence the decision to concentrate on the Peking Union Medical College, and in addition to co-operate through the China Medical Board with hospitals and pre-medical courses in important centres in China. It is hoped to make the Peking school correspond to the highest modern standards.

The "Scientific Temperance Journal" for May, 1920, gives an account of a movement among Chinese students in America to organize against the use of alcohol in China. This is in response to the prohibition movement in the United States, and a protest against the invasion of China by alcohol interests. More than 200 of these students have organized a Chinese Students' Prohibition League. At the three annual meetings of Chinese Students in America this matter was enthusiastically received. The League proposes to carry on an educational propaganda among Chinese in America and China, and to study the consumption of liquor in China by both natives and foreigners. They propose to canvass all Chinese students in America and to present an organized appeal to the American Government to prevent the invasion of China by alcohol interests.

The effects of prohibition are being carefully studied. In a pamphlet on Some Effects of Prohibition, William H. Pear,

General Agent of the Boston Province Association, gives a summary of messages from secretaries of welfare organizations in fourteen different cities. A decrease of distress and crime usually connected with drunkenness is shown. In the "Federal Council Bulletin" for July 1920, Dr. McLennan, Director of Welcome Hall, a large social centre of Buffalo, gives facts to show that prohibition has not increased the drug habit. In fact, the number who have become drug addicts through prohibition of alcohol is very small compared with the number that were made so by the former free use of alcohol.

From the "Gospel Bell" of June 20th we learn that the Yunnan Chinese Home Missionary Movement is arousing considerable enthusiasm. Mr. Chen Tieh-hsen has been asked to become Field Secretary of this mission. The Rev. and Mrs. Tingli-mei and Miss Chen Yu-ling are with Mr. Chen Tieh-hsen, to work in Yunnan indefinitely. It is expected to send out new workers in the early fall. It has been finally decided to open the first station in the city of Lufungshien, about three days' journey south-west of Yunnanfu. Miss Cornelia Morgan, an independent missionary, is withdrawing from the city with a view to turning full responsibility over to the Chinese Home Missionary Society.